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(12)

CATECHISM,

OR

INSTITUTION

OF

Christian Religion,

To be Learned of all Youth, next
after the Little CATECHISM
appointed in the Book of

COMMON-P R A Y E R.

by Alexander Nowell



L O N D O N,

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THE CHURCH

OF THE NORTH

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*To the most Reverend Fathers in God, my
Lords, Matthew Archbishop of Can-
terbury, Edmond Archbishop of York, Edwin
Bishop of London, and the rest of the Bishops of
England.*

IT is not unknown unto your Wisdoms, that
the diversity of Catechisms, in shortness or
length, either for the first entering of Children;
or for the more full instruction of youth, in the
principles and sum of Christian Religion, are
as well allowed by the judgements of divers
godly and learned men, as also practised of many
Christian Churches in sundry Countreys well re-
formed, not without good reason, grounded upon
the diversities of Ages, and capacity of Wits:
I therefore, upon the said Considerations, have
applied my self in this Catechism, being of a
middle sort, both to further the profit, and to sa-
tisfie the mindes of such as may judge the little
Catechism as written for very young Children;
not fully enough to serve for their instruction:
and on the other part may think the larger Ca-
techism to be too long and tedious, either for
their capacity or leisure. For their use (I say) and
contentation, I have here abridged the largest
Catechism, in such sort (I trust) as it may seem
neither much defective in any necessary points of
Christian Religion, neither very superfluous in
any unnecessary circumstances and amplificati-
ons; neither in consequence of matter greatly
swerving from good order, that, as the least Ca-
techism is most meet for the first entering of

Children or others, though of more age, yet not of the greatest capacity; so might this of the middle sort serve for such, as having somewhat profited, were yet desirous of further instruction; and lastly, such as, not contented to know the chief points of Christian Religion briefly set forth, were desirous to see and understand the reasons and proofs of the same, may finde in the largest Catechism, wherewith to content and satisfie their minds, so that none should lack instructions of Godliness meet for them, of what age or capacity soever they were, the which three Catechisms being purely translated into the *Latine* tongue, may not only serve young beginners, or more forward Scholars in the Grammer-School, to the same uses, and to the learning of true Religion, and the right use of the *Latine* speech with one labour, but the last also might seem not unprofitable unto many Ecclesiastical Ministers for divers good purposes. Might it therefore please your good *Lordships* in respect of the former, and other good considerations, which may unto your Wisdom better appear, to allow the same, I shall think my little labour right well bestowed. And humbly taking my leave, I commend you unto the grace of Almighty God, Who have the same alwayes in his blessed keeping.

November,

1572.

Your good Lordships to
command, *A. N.*

Christian Religion. Gods Word. Testament.



After. Tell me, my Childe, Of
what Religion thou art ?

Sch. Of the same Re-
ligion which our Saviour Acts 11.d, 16.
taught, whereof I am
called, and do trust that indeed I am a
Christian.

M. What is the Christian Religion ?

Sch. Christian Religion, is the true Mat. 4. b, 10.
worshipping of God, and keeping his John 4. c, 24.
Commandements.

M. Of whom, or where, is it to be learned ?

Sch. Out of the Word of God, which Joh. 5. d, 30.
is written in the Book of the old and Acts 17. c, 11.
new Testament. 2 Tim. 3. d, 15.

M. Why is Gods Word named the Testament ? 16, 17.

Sch. Because Gods Will, what he Gal. 3, 15, 17.
would have us to doe, or flee, is there Joh. 4. c, 25.
perfectly and unchangeably contained, Gal. 1. 2, 8, 9.
from the which we ought not to swerbe Deut. 4. a, 3.
on any side. Esay 3. d, 11.

M. By what means shall we come to the know-
ledge of Gods will written in his Word ?

Sch. By diligent reading and study John 5. b, 30.
of the same, or by hearing it read, Acts 17. c, 11.
and truly taught.

M. Is that sufficient ?

Sch. Because no man can by his own 1 Cor. 2. d, 21.
wit or diligence attain to the know- & 3. b, 7.

The Law and the Gospel, Religion.

Pfal. 119 c, 33, ledge of Gods Wisdom in his Word
34, 35. contained, we must with continual and
Joh. 19. b, 13. fervent prayer crabe of GOD, that it
would please him by his holy Spirit, to
endue our hearts with understanding,
and belief of his holy Word, and with
earnest desire to obey his will therein
declared.

M. Which be the chiefeft parts of the Word of
God ?

Sch. The Law, and the Gospel.

John 1. b, 17. M. How be these to be known, the one from
Luke 16. d, 16. the other ?

Acts 1.3. f, 30. S. The Law teacheth us our duty to-
Ro. 6. c. 14, 15. wards God and our Neighbours, and
Mar. 22. d, 37, chargeth us strictly to do the same : pro-
38, 39, 40. mising eberlasting life to such as do ful-
Luk. 10 c. 27, fill the Law, and thzeatning eternal
28 damnation to such as do bzeak the same.

Rom. 10. 2. M. What doth the Gospel ?

Gal. 3. b, 10. Sch. It promisetht that God, thzough
Mar. 2. b, 15. faith in Chzist, will be mercifull to for-
Luke 5. f, 32. gibe the offenders of the Law, such as be
John 1. b, 17. sorry theretoz, and purpose to amend.

Acts 3. f, 38, 39. M. How many parts be there of true Religion ?

Rom. 1. a, 5. b, Sch. There be two pzincipal parts
10 & 6. b, 14, of Religion likewise, as of the Word of
15. God ; cut of the whiche, as it were the
spring-head, Religion doth sit w.

M. Which

Parts of Religion. Two Tables of the Law.

M. Which be they ?

Sch. Obedience, which the Law com-
mandeth : and faith, or belief, which the
Gospel requireth.

M. For more plainness, I would have thee to
make more parts of Religion.

Sch. I may (I think) conveniently
reckon these four as chief parts of true
Religion : Obedience, Faith, Prayer,
and the Sacraments.

M. Well then, I will enquire of those four
in order as you have rehearsed them. And for
that true obedience, which is the first part, it is to
be tryed by the rule of Gods Law; I think it
necessary in the beginning, to know what thou
thinkest of Gods Law.

Sch. I think, the Law of God writ-
ten in two Tables, to be the most per-
fect rule of righteousness, commanding
all good things that are to be done, and
forbidding the contrary.

M. Whereof treateth the first Table ?

Sch. Of godliness, or of our duty to-
wards God; and it containeth the four
first Commandements.

M. The second, whereof treateth it ?

S. Of Charity, or Love, among men,
and of our duty one towards another,
which Table containeth six Comman-
dements,

Joh. 14. b, 15.

c. 21, 23, 14.

Rom. 10. a, 5,
b. 8.

Mar. 1. b. 15.

Rom. 1. 2, 5. b,
16.

Joh. 14. b, 15.

c, 21, 23, 24.

Mar. 16. d, 16.

Acts 2. c. 21.

Rom. 19. c. 12,
13.

Joh. 14. b, 15.

c, 21, 23, 24.

Gal. 3. b, 10.

Exo. 34. d, 28,
29.

Psal. 19. b, 6,

7, 8, 9, 10.

Exod. 20.

Deur. 5.

Ilsa 30. d, 21.

Mat. 22. b, 36,

37.

Mat. 19.c, 18, dementis, and so in the whole, the Lato
9.& 22.d, 39. containeth ten Commandements, and
Exod. 34.d, 28. therefore also is called, The ten Com-
Deut. 4.b, 13. mandements.

M. Rehearse the first Commandement of the first Table.

Exod. 20 a, 1, Sch. God spake thus : Hear, O Israel,
2, 3. I am the Lord thy God, which have
Deut. 5.a, 5, 6, brought thee out of the Land of Ægypt,
7. out of the house of bondage. Thou shalt
have no other Gods before me.

M. Why doth he in the beginning tell us, that he is the Lord our God ?

Deut. 10.b, 12, Sch. In those words, his infinite Ma-
13. jesty, power, and goodness, are expressed,
whereby we are most strictly charged
Mal. 1.b, 5, 6. with obedience, unless we will be both
rebels against him that is most mighty,
and unthankfull towards him that is
most good and gracious.

M. What meaneth it that he chargeth us to have none other Gods before him ?

Sch. He forbiddeth and condemneth all Idolatry.

M. What is Idolatry ?

Ps. 115.b, 8, 9. S. To reberence with godly worship
Mar. 4. b, 10. any Creatures, or to put our trust or
comfort in them as Gods : which to do,
were

were most abominable. For we ought to give all godly honour only to his Majesty, the greatest love to his goodness; to flee to him, and to crave his help in all fears and dangers, and with thankfulness to acknowledge, that we owe our selves, and all things that we have unto his goodness.

Deut. 10. b, 11.
13. d, 20, 21.
Mat. 22. d, 37.
Psal. 50. c. 1.
15. d, 23.
Psal. 79. d, 1.
& 95. 2, 6, 7.
& 100. 2, 1. 3.
John 3. d, 27.
1 Cor. 4. b, 7.
Jam. 1. c, 17.

M. What mean those last words, Before me, or, in my sight?

S. That there is nothing so secret, that can be hid from him: and that therefore not only with open life and outward shew, but also with inward and pure godliness of the heart, we ought to honour him, and none but him only.

Psal. 7. b, 9.
and 33. c, 14.
Isa. 19. c, 1.
Mat. 5. a, 8.
15. 2, 8.

M. Make me a brief rehearsal of such as thou dost think chiefly to break this Commandement.

Sch. All Idolaters (as I have said) all Soothsayers, Conjurers, Sorcerers, Witches, Charmers, and all that seek unto them; all false Prophets that doe teach Lies, all that abuse the Word of God, or do not give the chief credit unto it, neither be guided by it, but do follow their own fantasies; all that fear,

love,

Lev. 18. c. 3.
Isa. 8. c, 19.
4. c, d, 9.
Deut. 18, c.
20.
Mat. 15. 2,
b, 6, 9,

love, or esteeme any Creatures aboue
G O D, or equal with him: all these,
and such like, do break the first Com-
mandement of God.

M. Rehearse now the second Commandement.

Sch. Thou shalt not make to thy
self any graven Image, nor the likeness
of any thing that is in heaven above, or
in the Earth beneath, or in the waters
under the Earth: thou shalt not bow
down to them, nor worship them:
For I the Lord thy God, am a jealous
God, and visit the sins of the Fathers
upon the Children, unto the third and
fourth generation of them that hate me;
and shew mercy unto thousands in them
that love me, and keep my Commande-
ments.

M. It doth seem that this Law doth con-
demn the art of Painting and Graving; so that
it is not lawfull to have any Image at all.

Sch. Not so: For in this first Table,
he speaketh not of any artificial thing,
cibilly to be used; but only treateth of
things which do appertain to the wor-
shipping of God.

M. What is then the meaning of this Com-
mandement?

Sch. In this second Commandement
God

Images are not to be worshipped.

God first forbiddeth us to make any
Images to expresse or counterfeite him,
or to seek him, or to worship him in
Images. And secondly, he chargeth us,
not to worship the Images themselves,
or to abuse them in any wise by Idolatry
or Superstition: but that we worship
God alone in spirit and truth, and as
himselfe hath commanded us in his
Word, to worship him, and not other-
wise, after our own fantasies.

M. Why is it not lawfull to expresse God
with a bodily and visible form?

Sch. Because there can be no likeness
or agreeing between God, who is a spi-
rit, eternal, infinite, unmeasurable, in-
comprehensible; and a bodily, frail, dead,
and vain shape or Image.

M. What manner of Worship is it which is here
condemned?

Sch. When we intend to pray, turn
our selves to Images, fall down and
kneel before them, with uncovering our
heads, or by other signs, do shew any ho-
nour unto them, as if God were pre-
sented unto us by them.

M. Rehearse the addition in the end of the
Law.

Sch.

Esa. 40. e. 1
&c.

Deut. 5. a. 8, 14

Psal. 97. b. 7

Esay 44. c. 1

Psal. 113. 3, 4

4, 5, & 11

3, 4

Esay 40. c.

&c.

Joh. 4. c.

Rom. 1. c.

23, &c.

Lev. 26. 3

Deut. 4. c. 1

5. b. 9.

Psal. 97. 1

115. b. 8.

Esay 44. c.

Acts 7. f.

rod. 28. a, 15.
cur. 5. b, 6. &
c. 5.
al. 78. 58.

Sch. For (saith he) I the Lord thy God am a jealous God, and visit the sinnes of the fathers upon the children, unto the third and fourth generation of them that hate me.

M. Wherefore saith God these Words?

cur. 10. b, 12,
Reg. 18. f. 39.
il. b, 5, 6.
im. 6. c, 15,
od. 24. b, 14.
42. b, 8.
od. 34. b. 7.
14. c, 20, 21.

Sch. First, in naming himself our Lord and our God, he chargeth us to obey him in all things, both in respect of his authozity and of his goodness, as was afore noted. And by the word Jealous, he declareth, that he can abide no partner oz equal to be worshipped with him.

M. What more is said, to forbid Idolatry?

Sch. To restrain us from offending of him by Idolatry, which he so extremely hateth, he threatneth that he will take vengeance, not only of them that shall offend, but also of their children and posterity.

M. Proceed thou in the next.

Sch. As God by great threatnings feareth us from disobeying of his mercy & goodness, so he allures us to obey him; promising that he will shew great mercifulness, both towards all those that love him, and also towards thousands of their posterity.

t. 5. b, 10.
34. b, 6, 7.

M. Where-

The third Commandement. Swearing.

M. Wherefore, speaking of revenging, he nameth but three or four generations at the most: why doth he here, speaking of Mercy, name Thousands?

Sch. To shew, that he is much more inclined to mercifulness and goodness, than to severity and sharpness.

Psal. 34. 2, 5. &
103. b, 8. &
145. b, 8.
Esay 54. b, 7, 8.
10.

M. Rehearse now the third Commandement.

Sch. Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless, that taketh his Name in vain.

Exod. 10. b, 7.
Lev. 19. b, 12.

M. Tell me, What is it to take the Name of God in vain?

Sch. To abuse it in blasphemy, force: or witchcraft, in cursing or swearing, or with swearing rashly, unadvisedly, or without necessity: or with once naming it without a weighty cause, and great reverence.

Esay 8. c, 19, &
52. b, 5.
Acts 19. c, 13.
1 Tim. 1. b, 10.
Mat. 5. f, 33,
34.
Pl. 113. a, 1, 2.

M. Is there any lawfull using of the Name of God in swearing?

Sch. Yea forsooth, when an oath is taken for a just cause, either to affirm a truth, especially if the Magistrate require or command it; or in any other matter of great importance, wherein we are either to maintain unviolated the honour of

Exod. 22. b, 11.
Josh. 2. b, 12.
Psal. 15. b, 5, &
63. b, 12.
2 Cor. 1. d, 23.
Gal. 1. d, 20.
Heb. 6. d, 16.

God,

God, and to set forth his glory, or preserve mutual agreement and charity among men. In these cases we may take an oath, using therein, with great reverence, the fearfull and glorious Name of our God only, and of none other creature.

M. What followeth next?

Sch. For the Lord will not hold him guiltless, that taketh his name in vain.
Exod. 22. b, 7. Lev. 19. b, 12.

M. Why doth he here particularly threaten them that abuse his Name?

Sch. His meaning was, to shew how highly he esteemeth the glory of his Name, to the end that seeing punishment ready for us, we should so much the more heedfully beware of abusing it.
Lev. 19. c. 12. Ezck. 20. b. 9. 14.

M. May we not then swear by the name of Saints, or by the name of other men?

Sch. No: For, to swear, is nothing else but to call on him by whom we swear, to be a witness that we swear true: and to be a rebenger of our lying, if we swear false. Which honour of knowing and punishing of all evil, being due to Gods Wisdom and Majesty only, to give to any other person or creatures, were a most baynous sin.

M. Re-

M. Rehearse the next Commandement.

S. The fourth Commandement, which is the last of the first Table, is this: Remember that thou keep holy the Sabbath day. Six dayes shalt thou labour, and do all that thou hast to do: But the seventh day is the Sabbath of the Lord thy God: In it thou shalt do no manner of work, thou and thy son, and thy daughter, thy man-servant, thy mayd-servant, thy catrel, and the stranger that is within thy gates. For, in six dayes the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh day: Wherefore the Lord blessed the seventh day, and hallowed it.

Ex. 16.c.23, 14.
20. b, 8, 9, 15.
11. & 31. c. 1
Lev. 23. a, 3
Deut. 5. c, 1
13, 14, 15.
Eze. 20. b, 1
Gen. 2. a, 1, 2,
Heb. 4. 2, 3,
6. 10.

M. What meaneth this word, Sabbath?

Sch. Sabbath by interpretation signifieth Rest. And that day (for that it is appointed only for the worshipping of God) the godly must lay aside all worldly business, that they may the more diligently intend to Religion and Godliness.

Exo. 16. d, 23
Lev. 16. c, 31.
Acts 27. c, 21.
Luk. 13. c, 56.
Ezek. 46. a, 3
Mar. 6. a, 2.

M. Why hath God set herein before us an example of Himself for us to follow.

Sch. Because notable and noble examples do more thoroughly stirre up, and sharpen

Tob. 2. b, 12.
Joh. 13. b, 13, 15.
1 Cor. 4. d, 15
16. & 11. a, 1.

How the Sabbath is to be sanctified.

ph. 5. 2, 1.
Pet. 2. d, 21.
42.

Sharpen mens minds. For Servants do willingly follow their Masters, and Childzen their Parents. And nothing is moze to be desired of men, than to frame themselves to the example and following of God.

M. After what manner is the Sabbath to be kept holy ?

Mark 6. 2, 2.
Luk. 4. c, 16.
Act. 13. d, 27.
Mat. 10. d, 32.
Gal. 9. 5. 2, 2.
Eph. 5. 0. c, 7.
Mat. 21. 2, 13.
Eph. 3. d, 21.
Cor. 11. d,
8. & 14. c, 26.

Sch. The people must assemble together, to hear the doctrine of Christ, to yield confession of their Faith, to make publike Prayers to God, to keep the memozy of Gods works, and to render thanks unto him for his benefits, and to celebrate the holy Sacraments which he hath left us.

M. Is there no more required of us for the keeping holy of the Sabbath day ?

Sch. This is the outward rest and keeping holy of the Sabbath day; besides the which, there is a spiritual rest and sanctifying it.

M. What is that ?

Gal. 1. c, 14. 16.
1. 5. 1. d. 13.
Leb. 4. c, 9. 10.

S. That is, when resting from worldly business, and from our own works and studies, we yield our selves wholly to Gods governance, that he may doe his works in us; & when (as the Scripture

ture

tures tearmeth it) we crucifie our flesh, Gal. 5. d, 14.
we bzidle the froward defires and moti- Col. 3. a, 5.
ons of our heart, restraining our own
nature, that we may obey the will of
God, for thus doing, our Sabbath day
here upon earth, shall most aptly ex-
press a figure and likeness of the eter-
nal and holy Rest, which we shall for
ever enjoy in Heaven.

M. Shall it be enough to have done these
things every seventh day?

Sch. These things indeed every man Psal. 1. a. 2. 8
privately ought to recozd and think up- 84. a. 4.
on every day: But for our negligence Luke 18. a. 1.
and weaknesse sake, one certain special Eph. 5. c, 19,
day is by publique order appointed for 20.
this matter.

M. Hitherto thou hast rehearsed me the laws
of the first Table; wherein the true worshipping
of God, which is the fountain of all good things;
is briefly comprehended, and all evil things to
God-ward be forbidden. Now therefore I would
have thee tell me, What be the duties of our chari-
ty and love towards men, which duties do spring;
and are drawn out of the same fountain, and
which are contained in the second Table.

Sch. The second Table beginneth Exod. 20. b, 12.
thus: Honor thy Father, and thy Mother, Deut. 5. b. 16.
that thy dayes may be long in the land Mar. 15. a. 4.
B which

which the Lord thy God giveth thee.

S. The honour of Parents containeth love, fear, and reverence; and consisteth in obeying them, in serving, helping, and defending them; and also in feeding and relieving them, if ever they be in need.

M. Doth the Law extend only to Parents by nature?

Sch. All that be in authority or worthy of reverence, are meant by the name of Parents; as Princes, Magistrates, Ministers of the Church, Schoolmasters, learned men, wise men, aged men, men of worship, and such like.

M. Why are Princes, Magistrates, and other superiors, called by the name of Parents?

Sch. To teach us, that they are given us of God, both for our own and the public benefit; and so, by the name of Parents given to Princes, Magistrates, and other superiors, we are charged not only to obey them, but also to honour and love them.

M. What followeth?

Sch. That God will bless them, who be obedient, and give due honour to their Parents, Princes, Magistrates, and other superiors, with long and happy life.
And

Prov. 1.2, 8.

Ex. 7. b, 13.

Col. 3. c. 20.

Eccl. 2. c. 9.

Lev. 17. b, 9.

1. Cor.

Rom. 13. 2, 1.

Luke 10. c, 16.

Ev. 10 c. 32.

Tim. 5. 2, 1.

1. Cor. 5. c, 23.

Rom. 13. 2, 4.

Eccl. 13. c. 17.

Ex. 20. b. 12.

Lev. 5. b. 16.

Eph. 9. 1. 23.

And, on the contrary part, it followeth, that all such as do disobey or dishonour their Parents, Princes, Magistrates, or superiours, shall come to a sudden, speedy, and shamesfull death, or else shall lead a life more tormented and vile then any death: and finally, for their disobedience and wickedness, shall suffer everlasting punishment in hell.

M. Rehearse the sixth Commandement?

Sch. Thou shalt not kill.

M. Shall we sufficiently fulfill this Law, if we keep our hands clean from slaughter and blood?

Sch. All things tending towards blood-shedding, are also forbidden, as mocks, reproaches, quarrellings, fightings, and such like.

M. What more?

Sch. God made this Law not only for our outward works, but also and chiefly for the affections of the heart: for anger and hatred and every desire to kill, to revenge or to hurt, is before God adjudged manslaughter. Therefore these also God by his Law forbiddeth us.

M. Shall we then fully satisfy the Law, if we hate no man?

Sch. God in condemning hatred, requi-

Ex. 20.
Deut. 5.
Mat. 7.
19. c. 17.
Jac. 2. 11.
Mat. 5.
22, 23.
Rom. 3.
14, 15.
Gal. 5. d.
Jac. 3. c.
16.
Mat. 5.
Gal. 3. c.
1 Joh. 2.
10. 11.
Luke 6.
28.

2. c. 14. reth to be towards all men, eben our ene-
 9, 20. mies, yea so far as to wish health, safety,
 and all good things to them that wish
 us evil, and do bear us a hatefull and
 20. b. 14. cruel mind, and as much as in us lyeth,
 5. c. 18. to do them good, and to pray for them.

9. c. 18. M. What is the seventh Commandement?

6. d. 24, 25. Sch. Thou shalt not commit Adultery?

d. 27. M. What dost thou think to be contained therein?

13. d. 13. Sch. By this Commandement is for-
 6. b. 9, 15, 16, bidden all kind of filthy lusts, all un-
 chastnesse of speech, all wantonnes of
 1. 4. a. 3, countenance and gesture, and all out-
 & 5. d, ward shew of unchastity whatsoeber it
 be. Idleness likewise, excess of Meate,
 16. g. 49. Drink, Apparel, wanton Playes and
 33. 26. Pastimes, and whatsoeber else may occa-
 3. d. 16, sion any uncleanness either of body or
 6. c. 15, mind, are forbidden by this commande-
 ment: for by this commandment we are
 charged to keep our minds also clean
 from unchast thoughts and desires, be-
 cause as well our souls, as our bodies,
 are the Temples of the holy Ghost.

M. Go on to the rest?

20. b. 15. Sch. The eighth Commandement,
 9. c. 18. Thou shalt not steal.

M. What

The eighth and ninth Commandment.

M. What is forbidden in this Commandment ?

Sch. Not only those thefts which are punished by mans law, are forbidden : but also we are charged that we deceive no man in buying and selling by untrue and uneven Measures or Weights, or with deceitfull or naughty wares, or by perbering of Judgement with bribes or gifts, or by any deceitfull means. Further, all with-drawing of other mens duties, as with-holding of the labourers hire, refusing by covetousness to relieve the poor ; to succour widowes, fatherless childzen, and strangers, to leave the ignozant untaught, the simple uncoun-selled, the wandring and erring undi-rected, the sorrowfull uncomforted, and such like, are by this Law condemned.

M. Is any more contained in this Comman-dement ?

Sch. Pea forsooth. For, all purpose and desire to make our gain of others loss, is forbidden by this law. For that which is wrong before man to do, the same is evil before God once to will or desire.

M. What is the ninth Commandment ?

Sch. Thou shalt bear no false witness against thy Neighbour.

The tenth and last Commandement.

M. What is the meaning of this Commandement.

Sch. In this Law we are forbidden not only open & manifest perjury, & breaking of our oath; but also all lying, flanders, backbitings, and evil speakings, whereby our Neighbour may lose his good name; and all flattery and dissembling whereby he may take harm. And that neither our selves at any time speak any false or untrue thing; neither, by words, writings, or silence, allow the same in other; but that we ever love, follow, maintain, and uphold the truth.

M. Is there yet any more meant in this Law?

Sch. God who knoweth the secrets of our hearts, when he forbiddeth evil speaking, doth therewith also forbid wrongfull misdeeming, and evil thinking of our Neighbours. And he chargeth us as far as truth may suffer, to think well of them: And to our uttermost power to preserve their good name.

M. Now remaineth the last Commandement?

Sch. Thou shalt not covet thy Neighbours house. Thou shalt not covet thy Neighbours Wife, nor his Servant, nor his Maid, nor his Oxe, nor his Ass,

nor

nor any thing that is his.

M. What is more commanded here than was before?

Sch. God hath befoze forbidden evil doings & corrupt affections of the mind; but now he requireth of us a more precise pureness, that we suffer not any defilement, be it never so light, nor any thought, be it never so small, in any wise swerving from right, ever to creep into our hearts: for it is meet, that even in our very hearts and minds, should shine befoze God most perfect pureness and cleanness. For innocency and righteousness, as that which is most perfect, can only please him, whereof he hath also set befoze us this Law as a most perfect Rule.

M. Now thou hast briefly told me the meaning of the ten Commandments, tell me; Cannot all these things that thou hast severally and specially declared, be in few words gathered as it were into one sum?

Sch. Yes verily, seeing that Christ our heavenly Father & Redeemer hath comprised the whole pith and substance of the Law, in a sum, and short abridgement, in this manner, saying: Thou shalt love the Lord thy GOD; with all thy heart,

B 4

with

Mat. 22. 13.
Mat. 22. c. 30.
Luke 10. 2, 17

with all thy soul, with all thy mind,
and with all thy strength. And this is
the greatest Commandement in the
Law. And the second is like to this:
Thou shalt love thy Neighbour as thy
self; for, in these two Commande-
ments, are contained the whole Law,
and the Prophets.

M. What manner of love of God, doest thou
take here to be required?

Sch. Such as is meet for God: that is,
that we acknowledge him both for our
most mighty Lord, and our most loving
Father, & most mercifull Saviour: where-
fore to his love is to be adjoined, both
reuerence to his Majesty, and obedience
to his will, and affiance in his goodness.

M. What is meant by, All thy heart, All thy
soul, and All thy strength?

Sch. Such feruency, & such unfaigned-
ness of love, that there be no room for
any thoughts, for any desires, for any
meanings or doings, that disagree from
the love of God: for ebery godly man lo-
beth God, not only more dearly than all
his, but also more dearly than himself.

M. Now, what sayest thou of the love of our
Neighbour?

Sch.

Deut. 5, 10, c.
2, 17, 20.

Sal. 25. 2, 1, &
1. 2, 1. & 36.

7, 8, 9. &
18. b. 8.

Deut. 6. c, 17,
18. & 30. b. 6.

Josh. 23. c, 11.
Joh. 14. b, 15.

c. 21. 23, 24. &
15. b. 10.

Matth. 10. d.
27. 8.

Luk. 14. f, 26. 1.

Sch. Christs will was, that there should be most strict bonds of love amongst his Christians. And as we be by nature most inclined to the love of our selves, so can there not be devised a plainer, nor shorter, nor more pithe, nor more indifferent a rule of brotherly love than that which the Lord hath gathered out of our own nature, and set before us: that is, that every man should bear to his Neighbour the same good will that he beareth to himself. Whereof it followeth that we should not do any thing to our Neighbour, nor say nor think any thing of him, which we would not have others to do to our selves.

John 13. d.
34, 41, 1.
1 Cor. 13. b. 4
5, &c.
Ephes. 5. a, 2.
d. 9.
Phil. 1. a, 2, 3.
1 Thess. 4. b,
9, 10.
Mat. 7. b, 12.
& 22. d. 39.
Luke 6. d. 13.
Rom. 13. b, c.
8, 9, 10.
1 Cor. 13, b,
6, &c.

M. How far extendeth the name of Neighbour?

Sch. The name of neighbour, containeth not only those that dwell neer us, or be of our kin, and alliance, or friends, or such as be knit to us in a civil bond of love; but also those whom we know not, yea and our enemies.

Mark 5, 8, 43
44.
Luke 10. f, 3
36, 37.
1 Thess. 4. 9
10.

M. Seeing then the Law doth shew a perfect manner of worshipping God aright, and of neighbourly love, ought we not to love wholly according to the rule thereof?

Sch.

Ex. 8. 1. &
d. 22, 23, &
c. 16, 17, 17.
at. 19. c. 17.
b. 1. g. 30.

Sch. **P**ea certainly, and so much that
God promiseth life to them that live ac-
cording to the rule of the Law: and on
the other side, threatneth death to them
that break his Laws as aforesaid.

M. Doeſt thou then think them to be justi-
fied that do in all things the Law of God?

Am. 10. 2, 5.

Sch. **P**ea surely; if any were able to
perform it, they should be justified by
the Law: but we are all by original cor-
ruption of our nature, of such blindness,
wickedness, & forwardness; that we can
neither understand, nor are able or wil-
ling to do our duty required by the law:
And though there be some one found,
that performeth some one or two out-
ward points of the Law, yet doth he of-
fend in divers other: And the heart of
man is ever swerving from the inward
justice and innocency required in the
Law. Wherefore none can be justified
by the Law before God; for he pronoun-
ceth them all to be accursed and abomi-
nable, that do not fulfill all things that
are contained in the Law.

En. 6. b, 5. &
d, 28.

ov. 20. b, 9.

Am. 7. c, 14,

Al. 5. d, 19.

Jo. 20. b, 9.

Ex. 27 d, 26.

Al. 3. b, 10.

c. 2, 10, 11.

M. Doth then the Law set all men in this re-
mediless estate?

Sch.

Sch. The unbeliebing and the ungodly the Law doth both set, and leave in such case as I have spoken, who as they are not able to fulfill the least jot of the Law, so have they no assistance at all in Gods mercy through Christ. But among the godly, the Law hath other uses.

Deut. 27. d, 28.
Ro. 3. b, 7, d, 8.
& 8. b, 7, 8.
Eph. 5. b, 5, 6.
Jac. 2. b, 10.

M. What uses?

Sch. First, the Law, setting a perfect rule of righteousness before our eyes, stirreth up our diligence to direct our lives thereafter.

Deut. 6. b, 6, 7.
Josh. 1. b, 7, 8.
Psal. 1. a, 2. &
119. the whole.

M. What more?

Sch. Secondly, when we perceibe that the Law requireth things farre above mans power, and do find our selves too weak for so great a burthen, the Law doth raise us up to crave strength at the Lords hand.

Rom. 3. 6, 19.
& 7. c, 14, 15.
2 Cor. 3. b, 5.
Psal. 119. a, 5;
11, 27, 28. b,
33, 34, &c.

M. Proceed.

Sch. Further, when we behold the Law, as it were in a glass, the spots and uncleanness of our selves, it biddeth us that we trust not in our own innocency, and stayeth us for being proud in the sight of God.

M. Say on?

Sch.

Prov. 26. b. 9. 2.

Joh. 3. a. 4.

Deut. 27. d. 16.

Gal. 3. b. 10.

Rom. 1. c. 18.

& 2. b. 8. & 4.

c. 15. and 6.

d. 23.

2 Cor. 3. b. 7, 9.

Eph. 6. b. 5, 6.

Rom. 3. c. 20,

21, 22. & 5. c.

15, 16, & c.

Gal. 2. c. 16.

Sch. When we find in our consciences, that we be guilty of sin, which is the breach of Gods Law, and know also that by sinne we do deserve the curse and most heaby wrath of God; and that the reward of sinne, is not only all worldly misery, bodily diseases, and death, but also eternal damnation, and death everlasting: the Law shewing us to be in this most damnable estate, striketh our hearts with fear, and with toholsom sorrow, and driveth us to repentance, and to seek pardon of our sins, righteousness, and life everlasting (which we cannot have by the Law) by, and through Christ our Saviour only.

Rom. 1. a. 4.

Gal. 2. b. 10, 11,

& d. 24.

M. Then so far as I perceive, thou sayest that the Law is as it were a certain Schoolmaster to Christ, to lead us the right way to him by knowing of our selves, and by repentance and faith.

Rom. 3. d. 33.

& 7. c. 12, 13,

16.

Gal. 3. c. 10.

Sch. Yea forsooth: and withall, it right well appeareth, that the Law is not given in vain, though men be far unable to do their duty required in the Law.

M. Thou sayest true. Now my dear child sith thou hast so much, as it may be in a short abridgement, largely answered this matter of the law, and obedience, good order requireth that we speak next of

Our Belief, or common Creed.

of the Gospel, which containeth the promises of mercy through Christ, to them that have broken Gods Law, and be sorry therefore; to the which Gospel, faith hath especially respect. For this was the second point in our Division, and this also the very orderly course of those matters that we have treated of, hath (as it were) by the hand brought us unto. Tell me therefore what is the summe of the Gospel, and of our faith.

Sch. Even the same wherein the chief Articles of the Christian faith have been in old time briefly knit up and contained, and which is commonly called the Creed, that is, our belief.

M. Rehearse thy Belief.

Sch. I believe in God the Father Almighty, maker of heaven and earth. And in Jesus Christ his only Son our Lord, which was conceived by the Holy Ghost, born of the Virgin Mary: suffered under Ponce Pilate, was crucified, dead and buried. He descended into Hell. The third day he rose again from the dead. He ascended into Heaven, and sitteth at the right hand of God the Father Almighty. From thence he shall come to judge the quick and the dead. I believe in the holy Ghost. The holy Catholike Church. The Communion of Saints

Parts of the Creed: Faith.

Saints. The forgiveness of sinnes. The resurrection of the body. And the life everlasting, Amen.

M. Into how many parts doest thou divide this whole Confession of faith?

Sch. Into four principal parts. In the first whereof, is treated of God the Father, and the creation of all things. In the second, of his Son Jesus Christ: which part containeth the whole sum of the Redemption of man. In the third, of the holy Ghost. In the fourth, of the Church, and of the benefits of God towards the Church.

M. Go forward then to declare me these four parts in order: And first in the very beginning of the Creed, what meanest thou by this word Belief?

Mat. 10. c, 32.

& 28. d, 19.

Joh. 1. b, 12, 13.

Rom. 1. b, 17.

& 10. b. 9.

Gal. 3. d, 26.

Heb. 1. d, 24.

Sch. I mean thereby that I have a true and lively faith, that is to say (a Christian mans faith) in God the Father, God the Son, and God the holy Ghost: and that I do, by this form of confession, testifie, and approve the same faith.

M. Tell me as plainly as thou canst, What that same lively, true, and Christian faith is?

Joh. 1. b, 10, 13.

Rom. 8. b, 14.

8, 39.

Sch. Faith is an assured knowledge of the Fatherly good will of God towards us through Christ, and an assurance in the same

same goodness, as it is witnessed in the Col. 1. 2, 2, 3.
Gospel : which Faith hath coupled with Heb. 10. d, 22
it an endeavour of Godly life, that is, to 23. & 11. 2, 1.
obey the will of God the Father.

M. Then thou hast learned, that no ungodly Psal. 1. 2, 3.
persons, which either despair of Gods mercy, or Mat. 7. c, 17.
fear not his justice, but lead a wicked life carelessly, 18. & 13. c, 23
can have the true Christian Faith, though they doe Gal. 3. 2, 6.
rehearse the words thereof with their tongue. 1 Pet. 1. c, 13
14, 15.

Sch. So I have learned indeed.

M. Seeing there is but one God, tell me, Why in
the confession of the Christian Faith, thou re-
heardest three, the Father, the Son, and the holy
Ghost ?

Sch. These be not the names of sundry Mar. 3. c, 16,
Gods, but of three distinct Persons in 17. & 28. d, 19
the Godhead. For God the Father, God 1 Joh. 13. b,
the Son, and God the holy Ghost, be- 30, & 14. b,
ing three persons, are one only God, as 7, 8, 9, 10, 11.
we are taught by the holy Scriptures; 1 Cor. 8. 2, 5, 6
which we ought readily to believe, ra-
ther than curiously to search the infinite
depth of so secret and hidden a mystery.

M. Thou sayest true. Go forward therefore, Psal. 2. b, 7.
why callest thou God, Father ? Mat. 3. c, 17.

Sch. First and principally, for that he is Joh. 1. c, b, 14.
the natural Father of his only son Je- Rom. 15. b, 6.
sus Christ. Secondly, for that he is our 2 Cor. 1. 2, 3.
Father, both for that he created us, and Gen. 1. d, 27.
gave life unto us all, and also for that he Mal. 1. 2, 6. 8
2. b, 10.
hath

God Almighty, and why so called.

oh. 1. b. 12. & hath heavenly begotten us again thro-
1. a. 3, 5. row the holy Ghost; and by faith in his
Rom. 1. c. 15. true and natural Son Jesus Christ, he
6, 17. hath elected, and adopted us his Chil-
Gal. 4. 3, 5, 6. dren; and through the same Christ hath
Eph. 1. 3, 5, 6. giben us his Kingdom, and the inheri-
it. 3. b. 7. tance of everlasting life.
Pct. 1. a. 3, 4, 23.

M. Why dost thou name God, Almighty?

sa. 40. c. 21, Sch. For that he made all things, and
2; &c. hath all things under his power, to or-
Mat. 5. g. 45. der them after his will.

2 10. c. 19. *M.* Be wicked spirits and evil men also sub-
Eph. 1. b. 1, ject to Gods power?

leb. 1, a. 2, 3, Sch. Else could we never be out of
oh. 1. b. 10, fear, if they might have any power ober
1, 12. us without the will of God. But we
Mat. 8. d. 31, are upholden by this comfort, that nei-
2. ther the devil, nor wicked men can once
Luke 22, d. 31, stir, but at Gods will or sufferance, and
2. that we are so under the protection of
oh. 10. f. 28. our Almighty Father, as that not so
9. & 19. b. 20. much as one hair of our head can fall
1. to the ground, but by his will, who bear-
Acts 2. d. 23, eth us so good will.
4, & 4. f. 27, 8, & 12. c. 11. Luke 12. b. 7

2 21, d. 11. *M.* Why is it added, that God is the Creator of
heaven and earth?

sal. 19. a. 1. Sch. Because the greatness, wisdom,
50. b. 6. and goodness of God, which are of them-
selves

selbes incomprehensible, are to be seen in his works, as it were in a glasse. Rom. 1. 19, 20.
 For when we see that same unmeasurable greatnesse of the world, and all the parts thereof to be so framed, as they could not possibly in beauty be fairer, nor for profit better; we forthwith thereby understand the infinite power, wisdom, and goodnesse of the Workman and builder thereof.

M. How doest thou say, that G O D created all things?

Sch. That God the most good & mighty Father, at the beginning and of nothing, by the power of his word, that is, of Iesus Christ, his Sonne, framed and made this whole visible world, and all things whatsoever they be that are contained therein, and also the uncorporeal Spirits, whom we call Angels. Gen. 1. 3, 1. &c.
 Psal. 33. b, 6, 7.
 and 89. b, 7.
 Acts 14. 6, 15.
 1 Cor. 8. a, 6.
 Heb. 1. a, 2.
 Col. 1. a, 16.

M. But doest thou think it godly, to affirm that God created all spirits, even those wicked spirits whom we call Devils?

Sch. God did not create them such; but they by their owne evilness fel from their first creation, without hope of recovery; and so are they become evil, not by creation and nature, but by corrup- Gen. 1. d, 1.
 Job. 8. f, 44.
 Jude b, 6.

tion of nature.

M. Did God thinke it enough to have once created all things, and then to cast away all further care of all things from thence forth?

Sch. No; but as God hath created all, so he upholdeth and governeth all, else would all soon run to utter ruine.

M. To what end dost thou think that Almighty God hath created and doth govern all things?

Sch. The world it selfe was made for man, and all things that are therein were provided for the use and profit of man. And as God hath made all other things for man, so made he man himself for his glory.

M. What hast thou then to say of the first beginning and creation of man?

Sch. That which Moses wrote, that is, that God fashioned the first man of clay, and breathed into him Soule & life, and afterwards out of the side of man being cast in a sleep, he tooke out woman and brought her into the world to joyn her to man, for an helper and companion of his life.

M. Whereas at this day there is to be seen in both men and women so great corruption, wickedness, and perverseness, did God create them such from the beginning

Sch.

Psal. 75. 2, 3. &

104. b, 8, 9, & c.

& 145. c, 14.

15 & 147. 2,

5, 6, & c.

Col. 1. b, 16, 17.

Heb. 1. 2, 2, 3.

Gen. 1. d, 26. 29

Pf. 8. b, 6, 7. &

104. c, 14. 1. 5,

& c.

Pro. 1. d, 7.

Rom. 11. c, 36.

Col. d, 25.

Gen. 1. d, 25.

& 2. b, c, 8, 10.

9, 21. 13.

4

8

U

7

6

Man created after Gods Image.

Sch. Nothing lesse. For God being Gen. 1. d, 16.
most perfectly good can make nothing 27, 31.
but good. God therefore at the first made Col. 3. b, 10.
man according to his owne Image and
likenesse.

M. What was that Image, according to the Deut. 32. 3, 2,
which thou sayest that man was fashioned?

Sch. It is most absolute righteousness Rom. 6. c, 14.
and most perfect holines which most pro- Col. 3. b, 10.
perly belongeth to the very nature of 1 Joh. 1. b, 5. 8
God, the which Image was in man, un- 2, d, 29. & 3
till man by lobe of sin marr'd the same. 2, 3.
Sap. 1. c, 13,

M. Tell me, How came this to passe?

Sch. The woman deceived by the de- Gen. 3. 2, 1, 2
bill, perswaded the man to take of the &c.
fruit which God had forbidden them, 1 Cor. 1. c, 13, 14
whereby the Image, according to the 1 Cor. 2. d, 14
which they were created, was defaced, Rom. 3. b, 7, 8.
and both they and their posterity became 2 Cor. 3. b, 5,
disobedient to God, froward and unable Rom. 9. d, 23-
to all goodnes; and subject not only to all Eph. 5. b, 5, 6.
wordly miseries, bodily diseases, and
tempozal death, but also unto eternal
death and eberlasting damnation.

M. But may it not seem that God did too ri-
gorously punish the tasting of an Apple?

Sch. Let no man extenuate the most
painous offence of man, as a small tres-

The Parents siane punished in posterity.

Gen. 6. 2, 3, 4.
6, b, 11. d, 22.

Gen. 1. d, 29.
Gal. 8. b, 4, 5,
& c. & 104.
2. 14, 15.

Gen. 2. d, 26,
7.
Col. 3. b, 10.
Ecc. 6. b, 7.

pasle and weigh the deed by the Apple
and by the only excesse of gluttony. For
he with his wife, catched and snared with
the guilefull allurements of Satan,
by infidelity revolted from the truth of
God to a lie: he gave credit to the false
suggestions of the Serpent, wherein he
accuseth God of untruth, of envy, and
of malicious withdrabwing of some good-
nes. Having receibed so many benefits
he became most unthankful towards
God, the giber of them; he, the child of
the earth, not contented that he was
made according to the Image of God,
with intolerable ambition and pride,
sought to make himself equall with
the Majesty of God: Finally, he with-
drew himselfe from allegiance to his
Creatoz, yea, and malepartly shook off
his yoke. Wain therefore it is, to extenu-
ate the sin of Adam.

M. But why should all the posterity for the
rents faults lose all that felicity, and fall to
all miserie?

Sch. God indued Adam with those or-
naments, to have them, or lose them to
him, & his, that is, to all mankind. And it
could not otherwise be, but that as of an
ebill

ebill Tree ebit fruits doe spring : so that
 Adam , being corrupted with sin, all the
 issue that came of him must also be cor-
 rupted with that original sinne. How-
 beit we need not so much to complain
 upon our Father Adam, seeing our selues
 by our many and great sinnes, are most
 deserbedly fallen into all miseries, death
 and damnation : for delibery from the
 which, there remaineth no help oz re-
 medy in our selues, oz any other crea-
 ture.

M. What hope or comfort then is left, and in
 whom remaineth it ?

Sch. God promised that the seed of
 the woman, which is Iesus Christ the
 son of the Virgin Mary, should bruisse
 the head of the Serpent, that is of the
 Diabol who deceived them, and so should
 delibery them and their posterity that be-
 leebed the same. And this is it, which
 now followeth in the second part of the
 Creed : I beleeeve in Iesus Christ,

M. What signifieth this name Iesus ?

Sch. Iesus in our tongue is as much to
 say, as, our Saviour. For Iesus Christ
 the Son of God, and the Son of the Vir-
 gin hath delibered and saved us, which

Mat. 7 c, 18.
 & 12. c, 33.
 Rom. 5. b, 12.
 c, 14. 17. & c.
 Ose 6. c, b, 7.
 Rom. 6. d, 23.
 2 Cor. 11. d,
 Eph. 5. b, 5, 6

Gen. 3. c, 14
 15.
 Rom. 5, c, 1
 16, & c.
 Gal. 3. c, 16, 1
 Heb. 2. d, 14
 15, 16.

Mat. 1. d, 2
 Acts 10. f,
 Col. 1. c, 1
 14.
 Heb. 2. d, 1
 15.
 1 John 3, b

were holden bound with wickednes, and
thzall in the foul bondage of the old ser-
pent the Debill, and were wapped in
the snares of eternal death.

M. Who gave him the name of Iesus ?

Sch. The Angel, by the commande-
ment of God himself.

M. Now tell me what meaneth this name of
Christ ?

Sch. It is as much to say, An anoin-
ted : whereby is meant, that he by the
holy Ghost is anointed the Soberaign
King, Priest, and Prophet.

M. Is Christs Kingdom, a worldly Kingdom ?

Sch. No, but a spiritual and eternal
Kingdome, that is governed and ordered
by the Word and Spirit of God, which
bring with them righteousness and life.

M. What fruit take we of this Kingdom ?

Sch. It furnisheth us with strength
and spiritual armour, to banquish the
flesh, the world, sin, and the Devil, the
outragious deadly enemies of our souls;
and to live vertuously and holily.

M. What manner of Priest is Christ ?

Sch. The greatest, and an everlasting
Priest, which only is able to appear be-
fore God, only able to make the sacrifice
that God will allow and accept, & onely
able

able to appease the wrath of God.

M. To what Commodity of ours doth he thus? John 14. d, 27.

Sch. For us he craveth and prayeth peace and pardon of God: for us he appeaseth the wrath of God: and us he reconcileth to his Father: For Christ alone is our Mediator, by whom we are made at one with God. Yea, it maketh us as it were fellow Priests with him in his Priest-hood, giving us also an entry to his Father, that we may with assurednesse come into his presence, and be bold by him to offer us and all ours, to God the Father in sacrifice. Acts 10. f, 37. Eph. 2. c, 14. 15, &c. Col. 1. c, 20. Heb. 9. d, 14, 15. 1 Tim. 2. b, 5. Rom. 8. c, 15. & 12. a, 1. Gal. 4. a, 5, 6. Eph. 3. b, 12. Heb. 4. d, 15, 16.

M. What manner of Prophet is Christ?

Sch. Whereas men despised all other Prophets and teachers, the servants of God; Christ himselfe the Sonne of God and Lord of all Prophets, came downe from heaben his Fathers Ambassadour and Messenger to men, fully to declare his Fathers wil, & to instruct men in the right knowledge of God, and of all truth. And so in the name of Christ are contained those three Offices which the Son of God receiveth of his Father, and fulfilled, to make us partakers with him of all Luke 7. c, 6. Acts 7. c, 37. Heb. 1. a, 2. John 8 b, 26. c, 40. & 10. c, 15, & 17. a, 6, &c. & 18 g, 37.

Mar. 2. c. 15. the fruit thereof. For the Sonne of God
 & 9. c. 17. is not only called, and is indeed, Iesus
 Joh. 1. b. 14. c. Christ, that is, the Saviour, King
 34. & 14. b. Priest, and Prophet; but also he is so for
 10. 11. us, and to our benefit and saluation.
 H b. 1. a. 2, 3.

& 5. b. 5. M. How dost thou call Christ the only Son of
 Rom. 8. b. 14. God, seeing also the godly are also named the chil-
 15. dren of God?

Gal. 4. 3, 5. 54. Sch. For that Christ is the only natu-
 Eph. 1. a. 5. ral Son of God: of one substance with
 Joh. 3. a. 1. the Father, and we being by nature the
 Mat. 9. a. 6, & childzen of old Adam, are made the chil-
 10. a. 1, & 21. dren of God by adoption, grace, and fa-
 18. & 28. d bour, through Christ our Saviour.
 18. Luke 1. d. 32,

33. M. What meaneth it that thou dost call Christ
 Eph. 1. d. 20. our Lord?

1, & c. Sch. For that the Father hath giben
 him dominion ober men, Angels and
 all things, and that he governeth the
 kingdome of God, both in heaben and
 in earth, with his owne will and power.

M. What more?

Sch. Hereby are all the godly put in
 Decr. 10. b. 12. mind, that they are not at their owne
 10. liberty, but that both in their bodies and
 8 Mal. 1. b. 6. souls, and in their life and death, they are
 Luke 9. 23. wholly subject to their Lord, to whom
 6. 4. & 14. f. they ought to be obedient and serviceable
 2. b. 27. in
 Heb. 2. a. 1. 6.
 & c. 9, 10.

in all things as most faithful servants.

M. What followeth next?

Sch. Next is declared, how he took up-
on him mans nature, & hath performed
all things needful for our salvation.

M. What, is it then necessary that the Sonne of
God should bee Man?

Sch. Yea: for necessary it was, that
what man had offended against God, man
should abide and satisfie it: which most
heavie burden, none but Iesus Christ,
both God and Man, was able to bear.
Neither could there be any other medi-
ator to make peace between God & man,
but Iesus Christ both God and Man.

M. What followeth?

Sch. That, He was conceived of the
Holy Ghost, born of the Virgin Mary.

M. And why was he not begotten after the
usual and natural manner?

Sch. Because he who came to cleanse
us from our sins, must needs be clean
from sinne himselfe. And therefore was
that most pure Lambe of God, Iesus
Christ: by the marvellous working of
the Holy Ghost, conceived and born of
the Virgin Mary without sinne.

M. Why is the Virgin Mary by name ex-
pressed?

Sch.

Mar. 8. c. 14
& 17. d. 22.
20, d. 18, 19
John 1. b. 17
& 11. f. 50, 51
Ro. 5. c. 15
1 Cor. 15. c.
21, 22.
Phil. 2. 2, 6, 7
& c.
Heb. b. 9.
1 Tim. 2. b. 5
Heb. 9. b. 14
15. & 9. d. 24
1 Pet. 2. d. 24.
John 1. c. 14
d. 36,
1 Cor. 7. b. 7
Heb. 2. 14,
15. & 9. d. 14
Mat. 1. c. 23.
Luke 11. c. 27

Sch. That Christ may be knowne to be that true seed of Abraham and David, of whom it was from God foretold, and foretold by the Prophecies of the Prophets: of the which Abraham, David, and the Virgin Mary lineally descended.

M. Proceed in rehearsing thy Belief.

Sch. He suffered under Pontius Pilate, was crucified, dead, and buried.

M. Why doth the Creed omit the story of his life, and passe streight from his birth to his death?

Sch. Because in the Creed are rehearsed only the chiefe points of our redemption, and such things as so properly belong to it, that they containe, as it were, the substance thereof.

M. Rehearse the order of his death somewhat more plainly.

Sch. He was most wickedly betrayed by Judas his otone Disciple, who was with money corrupted, & hired thereunto; he was forsaken of all his disciples, denyed and forsworn by Peter, falsely and maliciously accused by the Jewes, condemned by Pilate the Roman Prefident: he was buffeted, scourged, crowned with thorns, and clothed in purple, and otherwise abused and scourged, both
most

most cruelly and spitefully : and finally
with his Crosse layd upon his neck, he
was haled out of the City into the place
named Calvarie, where between two
Theebes they villainously nayled him
upon the Crosse, upon the which being
extreamly tormented, he suffered most
painful and shameful death, sustaining
withall torments of minde moze cruell
then any bodily death.

M. Did Christ suffer all this willingly, or unwillingly?

Sch. Notwithstanding that this most
hile & cruell death was most terrible to
his humane nature, yet did he submit his
will unto his fathers will, who had ap-
pointed him unto the same, and so he suf-
fered the said hile reproaches, torments
and most cruell death, both willingly o-
beying his Father, and most patiently
praying for those who crucified him.

M. Why would God have his most innocent
Son to suffer such a shameful and painful death?

Sch. Christ became our surety & pledge
unto his Father, to answer, pay, & suffer
whatsoever we did owe, and had deser-
ved; and therefore he (though himselfe
most innocent) suffered for us most wic-
ked

Mar. 26. 37.

38, 39, 41, 42

3. 1. c. 53. &c

20. d, 28.

Mar. 10. f, 45.

John 10. c, 11

15. d, 17, 18.

Phil. 2. b. 8.

Luk. 23. c, 34

Esay 53. the

whole.

Rom. 1. a, 3.

2 Cor. 5. d, 21

Gal. 2. a, 4.

Eph. 1. a, 3 &c

b, 7, &c.

Col. 1. c, 13, c,

14. & 2. c, 13, 14

Pet. 3. d, 18.

4. 2, 1.

John 3. c, 16.

Cor. 15. d,

1.

ked sinners. And his Father laid our burthen upon him, according to the rigour of the Law and Justice, that for his sake he might deal most mercifully with us.

M. Rehearse me then the sum of those benefits which we enjoy by Christs death.

om. 5. b, 8.

o, 11.

Cor. 5. d, 18,

9, 20, 21.

ph. 2. c, 12,

3, 14, 17, & c.

leb. 7. d, 26,

7. & 9 d, 12,

4 & 10. c, 12,

4, 17.

Rom. 8. a, 12.

33, 34.

Col. 1. c, 3, 14.

& d, 20, 21.

Sch. Christ, as I besore touched, peelded himselfe in our stead & place, to satisfie for our sins besore God his Father, to appease the wrath of God towards us for our disobedience, by the sweet sacrifice of his obedience, and to make us at one with God: and so Christ the most innocent Lamb of God was bound, to set us sinners at liberty, who were in thral unto Satan, death, and damnation. Christ most guiltlesse was accused and condemned by the sentence of a worldly Judge, that he might acquit us most guilty and most woorthy to be condemned, besore the heavenly judgment-seat. Christ by his precious blood shed for us, hath clesed and washed away the spots and filth of our sinnes. And finally, Christ by his undeserbed reproaches, most painful & shameful death, hath delibered us from eternal pain, shame, and death eberlasting, which we had most justly deserbed

Psal. 51. b, 7.

Heb. 9. d, 14.

1 John 1. b, 7.

Apoc. 1. b, 5.

1 Pet. 2. b, 21,

22, & c.

The benefis of Christs death.

serbed by our sinnes, tohich sinnes are
buried with Christ, and clean remobed
from the sight of God. And so all Christs
sufferings is a medicine and remedy to
all our miseries, tohereunto we are fal-
len either originally by Adam, oz after-
wards by our own wickednesse, so that
we faithfully beleebe in him and im-
brace him.

M. Notwithstanding we doe suffer death of
the body, which is a parcel of the punishment
due to sin.

Sch. Death of the body tohich with-
out Christ was the gate to Hell, is now
by Christ made to all that beleebe in
him the gate and passage into Heaben;
eben as himselfe did by death enter in-
to his Kingdome; so that death, tohich
befoze was a punishment, is now by
Christ become a bantage.

M. Commeth there any other profit unto us by
the death of Christ?

Sch. Christs suffering and death is
not onely a medicine of our miseries, as
I befoze noted, but also an example for
us to follow.

M. Declare that more plainly.

Sch. We ought after his example to be
obedient &c.

Rom. 4. b, 7, 8
Col. 2. c, 13
14.
Heb. 12. c, 17.
Rom. 8. 2, 1, 2.

Luke 23. f, 43.
John 6. 25, 26.
1 Cor. 15. c,
18, 21. g. 54.
55, &c.
1 Thel. 4. c, 13
14.
Phil. 1. c, 21. 13.
Apoc. 14. c, 13. c

Eph. 5. 2, 2.
1 Pet. 2. d, 21
&c. & 4. 2, 1

What we are taught by Christs Passions,

John 13. b, &c. obedient unto the will of God our heavenly Father, & patiently to take all injuries at mans hands, and to crucifie the wicked lusts of the flesh, & to be as dead and buried unto sinne: so that we sinne no more hereafter, after the example of Christ our Saviour, who was crucified, dead, and buried for sinne: and indeed naughty lusts (which otherwise are unbidded) are, in those who by faith doe cleave unto Christ, by the vertue of his death, as it were crucified, and the burning heat of them so quenched by his blood, that they may easily be brought to obey the spirit. So that we are holpen by the vertue of his death, to perform that which we are moved unto by the example of his life and death.

M. Are we not hereby put in mind of our duty also towards Christ?

Sch. We are indeed taught that we are not our own, to do what we list; but that we are wholly Christs, who hath so dearly bought us, most bounden to obey him and do his will, most bounden to love him, who so dearly loved us first, being yet his enemies, most ready again

Christs burial, and descending into Hell.

gaine to yeld all that is ours, yea, and
our selues wholly unto Christ, who hath
giben himselve wholly unto us: most
ready for his sake to forsake, not only
all worldly things and pleasures of this
life, but also to lese our liues rather
then we forsake Christ, and our love and
duty towards him: for, happy is the
death that being due to nature, is chiefly
peeled to Christ: for Christ I say, &c.
which offered and peeled himselve to
willling death for us, and who being the
author of life, both wil and is able to de-
liber us, being dead, from death; and to
restore us to life eberlasting.

Mat. 19 d, 29

Mar. 8. d, 35

M. Why doest thou also adde, that he was bu-
ried?

Sch. His dead body was laid in grave,
that his death should be more eident,
& that all men might certainly knowe it.
For if he by and by had rebided many
would have brought his death in debate
and question, and made it doubtful.

Mat. 12. d, 40.

& 27. 8, 59, 60

&c.

1 Cor. 15. 2, 4

M. What meaneth his descending into Hell?

Sch. That as Christ in his body descen-
ded into the bottoels of the earth, so in his
soule sebered from his body, he descended
into hell, and that therewith also the
bert ue

1 Per. 1. 19.

John 8. d, 24.

The death and resurrection of Christ.

bertue of his death so pierced thzough
to the dead, and to very hell it self, that
both the souls of the unbeleeving felt
their most painful and just damnation
foz infidelitp, and Sathan himself, the
Prince of hell, felt that all the potwer of
his tyranny and darknesse was weak-
ned, banquished, and fallen to ruine; and
on the other side, the dead who while
they liued, beleebed in Christ, under-
stood that the woꝝk of their redemption
was now finished, and perceibed the ef-
fect and strength thereof with most
sweet and assured comfozt.

M. Now let us go forward to the rest.

Sch. The third day after he rose again,
and by the space of forty dayes often-
times shewed himself alibe, and was
conbersant among the disciples, eating
and dzinking with them.

M. Was it not enough that by his death we
obtain deliverance from sin, and pardon?

Sch. That was not enough, if we con-
sider either him oz our selves. Foz if he
had not risen again, he could not be
thought to be the Son of God, nor could
he haue bin our Saviour from death. But
now

The fruits of Christs Resurrection.

now rising from death to eternal life, Rom. 21, a, 6,
 he declareth the power of his Godhead: and 2, 24, b, 9,
 and hath shewed himself the Conqueror 10, & 8, a, 1, 2,
 of sin and death, yea of the Devil himself. &c.

M. What profit bringeth it to us, that
 Christ rose again?

Sch. Manifest and divers. For from
 thence cometh unto us an endeavour,
 vertue, and strength, to live well and
 holily: thereby Christ indueth us with
 righteousness which before we lacked:
 And Christ by his Resurrection from
 death to life, is become to us the author
 of life. For from thence have we hope
 that our mortal bodies also shall one
 day be restored from death, and rise a-
 gain, for that he hath made us parta-
 kers of his Resurrection and Life. For
 it cannot be, that Christ our Head rising
 again, should suffer us the members of
 his body to be consumed and utterly de-
 stroyed by death.

M. Proceed.

Sch. As the Scriptures do teach that
 Christ is risen for our Righteousnesse,
 so do they also teach, that we after his
 example should rise from the deadly
 works of sinne, and live from hence,

D

forth

1 Cor. 15, d,
 26, g, 54, &c.
 Eph. 1, d, 20,
 &c.

Ph. 2, b, 9, &c.
 Gal. 2, d, 19,
 20

Rom. 4, d, 25,
 & 5, c, 15, &c.
 and 6, 4, 5, b,
 11, 12, &c.

1 Cor. 15, c,
 27, &c.
 1 Thes. 14, 4,
 d, &c.

Col. 1, d, 8
 2 Tim. 2, b, 11

Rom. 6, a, 4,
 and b, 9, 10,
 11, &c.
 Eph. 5, d, 23
 Col. 3, a, 5, &c.

The Ascension of Christ.

forth into righteousness and holiness :
to the performance whereof , Christ
indueth us with strength , by the ver-
tue and power of his glorious Resur-
rection.

M. What followeth in the Creed ?

Mar. 16, d, 19

Luke 24. 5, 51

Acts 1. b, 9, 10,

&c.

John 12. b, 8,

and 16, b, 10

c, 16, d, 28

and 20. d, 17

Sch. He ascended into Heaven, and
 sitteth on the right hand of God the Fa-
ther, &c.

M. Tell me how this is to be under-
stood ?

Sch. Plainly that Christ in his body
ascended into Heaven, where he had not
as yet been in his body.

M. Is he then here in the earth no
more with us ?

Sch. He did himself foreshew unto his
Apostles that they should not have him
allwayes with them, which is to be un-
derstood of his bodily presence. For
in the nature of his Godhead, which al-
leth all things, both he ever was in Hea-
ven, and also with the same : and with
his Spirit, he is alway present in earth
with his Church, and shall be present
till the end of the world.

M. Then are we not left without his
help and protection, though we have
not his bodily presence ?

Sch. No forsooth. For Christ sitting on
the

John 12. b, 8

John 17. a, 5

Mat. 18. c, 20

and 28, d, 20

John 14. d, 18

and 16. b, 7

Rom. 8. b, 9,

&c.]

Christ sitting at the right hand of God.

the right hand of God, doth with his power, wisdom, and providence, rule and dispose the world, move, govern, and order all things: and as he promised, he sendeth down his holy Spirit from heaven into our hearts, as a most sure pledge of his good will, by which Spirit he bringeth us from darknesse and mist into open light, he giveth sight to the blindness of our minds, he chaunseth sorrow out of our hearts, and doth comfort and strengthen us, and the same will he do unto the worlds end.

Mar. 28. d, 18
John 16. b, 7
17. a, 2, &c.
Eph. 1. d, 20,
and 4. b, 8, &c.
Phil. 2. b, 9, 10
Col. 1. c, 18
Apoc. 11. d, 15
Rom. 5. a, 5,
and 8. a, 4, 5,
b, 2, &c.

M. Now as touching Christ, what dost thou chiefly consider in his ascension and sitting at the right hand of his Father?

Sch. It was meet that Christ which from the highest degrees of honour and dignity, had descended to the basest estate of a servant, and to the reproach of condemnation and shameful death, should on the other side obtain most noble glory, and excellent estate, even the same which he had before, that his Glory and Majesty might in proportion answer to his baseness and shame.

Eph. 1. d, 22,
&c.
Phil. 2. b, 8, 9,
&c.
Job 17. a, 5

M. What profit take we of his ascending into heaven, and sitting on the right hand of his Father?

What are we taught by Christs ascention.

John 14, a, 2,
3, &c. Sch. For Christ as he had descended to the earth, as into banishment for our sakes; so when he went up into heauen, his Fathers inheritance, he entred in our name, making us a way and an entry thither, and opening us the gate of Heauen, which was before shut against us for sinne. Moreover he being present in the sight of God, as commending us unto him, and making intercession for us, is the patron of our cause, who being our advocate, our matter cannot quaille.

1 Joh. 16, c, 26
Rom. 8, f, 34
Heb. 7, d, 25,
&c. 9, g, 24
1 John 2, a, 1

M. But how can we follow his example in his ascending up to Heaven?

Sch. We ought from henceforth to look up to Heauen, and to raise up our minds and hearts thither, where Christ is at the right hand of the Father, bending all our thoughts and studies upon diuine, eternal and heavenly things, and not upon earthly, worldly, and transitory things.

1 Cor. 15, f,
47, 48, &c.
Col. 3, a, 1, 2,
&c.

M. What more?

Sch. We are furthermoze taught, pitely and sincerely to worship Christ the Lord, not reigning in Heauen, not with any earthly worship, Tradition, or vain inventions of men, but with heauenly and very spiritual worship, such as may

Esay 1, b, 11, c,
16, 17, &c.
Mat. 5, a, 8, &c.
John 4, c, 20,
&c. d, 24

may best beseech both us that give it, and
him who receiveth it.

M. Now I would hear thee tell me
shortly what thou hast learn'd of the last
judgement, and of the end of the world.

Sch. Christ shall come in the Clouds
of Heaven, with most high glory, & with
most honourable and reverend Majesty,
waited on, and beset with the company
and multitude of holy Angels. And at the
horrible sound & dreadful blast of Trum-
pet all the dead that have lived from the
creation of the world to that day, shall
rise again with their soules and bodies
whole and perfect, and shall appear before
his throne to be judged, every one for
himselfe to give account of their life,
which shall be examined by the righteous
and severe Judge according to truth.

Mat. 24, c, 29,
30, 31, and 25,
c, 31, 32, & c.
1 Cor. 15, g,
52, & c.
2 Pet. 3, 10,
& c.
Rom. 14, b, 10,
12
1 Cor. 4, a, 4, 5
2 Cor. 5, b, 10,
11

M. Seeing death is certainly appoin-
ted for all men, how dost thou in
the Creed say, that some shall then be
quick or alive?

Sch. St. Paul teacheth, that they which
then shall remain alive, shall suddenly
be changed, and made anew, so that the
corruption of their bodies being taken a-
way, and mortality removed, they shall
put on immortality. And this change shall

1 Cor. 15, g, 53
1 Thes. 4, d, 17

1 Cor. 15, 8,
53, 60.

be to them instead of death, because the ending of corrupted nature. shall be the beginning of a nature uncorrupted.

M. Ought the godly in thinking upon this judgement, to be stricken and abashed with fear, and to dread it, and shrink from it?

Rom. 8, 3, 1, c,
15, d, 23, g,
38, 39
1 Cor. 1, b, 7
Phil 3, d, 20
Tit. 2, d, 13
2 Pet. 3, c, 12

Sch. *Ye*, but rather to conceive great hope and comfort thereby. For he shall give the sentence, which was once by the Judges sentence condemned for us: to the end that we coming under the grievous judgement of God, should not be condemned, but acquitted in Judgement.

The third part.

M. Sith then thou hast now spoken of God the Father the Creatour, and of his Sonne Jesus Christ the Saviour, and so hast ended two parts of the Christian confession: now I would hear thee speak of the third part, what thou believest of the holy Ghost?

Mat. 28, d, 19
1 John 5, b, 7
John 14, d, 26
and 15, d, 26
and 16, b, 7
and 20, f, 22
Act. 5, a, 3, 4

Sch. I confesse that the holy Ghost is the third person of the most holy Trinity, proceeding from the Father and the Son before all beginning, equall with them both, and of the very same substance, and together with them both to be honored and called upon.

M.

M. Why is he called holy?

Sch. Not onely for his own holinesse, but also for that by him the elect of God and the members of Christ are made holy: for which cause, the holy Scriptures have called him the Spirit of Sanctification.

Rom. 1, 2, 4,
and 25, d, 16
2 Thes. c. 3, 13
Tit. 3, b, 5
1 Pet. 1, 2, 2

M. In what things dost thou think that this Sanctification consisteth?

Sch. First we are by his divine inspiration newly begotten, and therefore Christ said, That we must be born again of water and the Spirit. Also by his heavenly breathing on us, God the Father doth chuse and adopt us to be his children, and therefore he is worthily called The Spirit of Adoption, who is in our hearts, as the Seal of our election, persuading and assuring us, that Gods benedictions through Christ are all ours.

John 3, 2, 5, 6
Tit. 3, b, 5
Rom. 8, c, 15
d, 23
Gal. 4, a, 5, 6
Rom. 8, c, 14,
15, &c.
2 Cor. 1, d, 22,
and 5, a, 5
Eph. 1, c, 13,
14

M. Go forward.

Sch. The holy Ghost expoundeth and openeth the divine mysteries unto our minds, and by his light the eyes of our soules are made clear to understand them. By his judgement sins are either pardoned, or reserved. By his strength Infall flesh is subdued and tamed, and corrupt desires are bridled and restrained.

John 14, b, 2 f
d, 26, and 6, b,
13, & 20, &c.
Ephes. 1
Rom. 8, &c.

Rom. 2, 2, 4, 8, ed. At his will manifold gifts are distributed among the godly.

1 Cor. 12, 2, 47

M. Hast thou any more to say here of?

Sch. In the manifold and divers discomforts, molestations, and miseries of this life, the holy Ghost, with his secret consolation, and with good hope, doth assuage, ease and comfort the griefs and mourning of the godly, which commonly are in this world most afflicted, and whose sorrows do passe all humane consolation, whereof he had the true and proper name of Paraclet, or the Comforter. And finally by his power, our mortal bodies shall rise and be alive again. Briefly, whatsoever benefits are given us in Christ, all these we understand, feel and receive the works of the holy Ghost. Not unworthily therefore we put confidence and trust in the author of so great gifts, and do worship and call upon him.

M. Now remaineth the fourth part of the holy Catholique Church, of the which I would hear what thou hast to say.

Sch. I may briefly say that the Church is the body of Christ.

M.

John 14, b, 16,
2, 26, and 15, d,
26, b, 16, a, 7
Rom. 8, b, 11
1 Cor. 12, a, 4,
7, & c. b, 11,
13, & c.

The fourth
part.

M. Yea, but I would have it somewhat more plainly and at large.

Sch. **The Church is the body of the Christian Commonwealth. that is the universal Number and fellowship of all the Faithful, whom God through Christ hath before all beginning of time, appointed to everlasting life.**

1 Cor. 12, d, 2
Eph. 1, d, 12,
23
Col. 1, c, 18, d,
24
Rom. 12, b, 5,
26

M. Why is this point put into the Creed?

1 Cor. 12, b,
12, 13, & c. c,
10, d, 26

Sch. Because, if the Church were not, both Christ had dyed without cause, and all the things that have been hitherto spoken of, should be in vain, and come to nothing.

Eph. 1, a, 4, 5,
and 3, b, 9, 10
Mat. 25, f, 32
Mat. 16, c, 18

M. How so?

Sch. Hitherto we have spoken of the causes of salvation, and have considered the foundations thereof, namely, how God by the deserving of Christ, loved, and dearly esteemed us: how also by the work of the holy Ghost, we receive this grace of God, whereunto we are restored. But this is the only effect, that there be a Church, that is, a company of the godly upon whom these benefits of God may be bestowed.

Acts 10, f, 38
1 Cor. 12, b,
12, 13, & c.
Eph. 1, a, 3, 4, 5
& c. d, 11, &
& 3, b, 9, 10,
21, and 5, d, 2
1 Tim. 3, d,
15, &

M. Why dost thou call this Church holy?

Sch.

Rom. 8, c, 29,¹
 30
 2 Cor. 14, f, 33
 Eph. 1, a, 4, 5
 b, 11, 12, &c.

Sch. That by this mark it may be discerned from the wicked company of the ungodly. For all those whom God hath chosen, he hath restored unto holiness of life and innocency.

M. Is this holiness which thou dost attribute to the Church, already in all points perfect?

Rom. 8, f, 26
 Cor. 13, c,
 9, &c.
 Cor 12, b,
 5, 9
 Cor. 13, c,
 , and 15, g,
 , 53, &c.
 1 Th. 5, d, 26,
 27
 1 Jo. 19, b, 8,
 d 21, c, 10,
 &c. g, 27

Sch. Not yet; for so long as we live a mortal life in this world (such is the frailty of mankind) we are of very weak strength wholly to shun all kind of vices. Therefore the holiness of the Church is not yet fully and perfectly finished, but yet very well begun. But when it shall be fully joined to Christ, from whence it hath all cleanness and pureness, then it shall be clothed with innocency & holiness in all points fully and perfectly finished, as with a certain snowy, white and most pure garment.

M. To what purpose dost thou call this Church Catholick?

Sch. It is as much as if I called it universal: For this company or assembly of the godly is not pend up in a certain place or time, but it containeth the universal number of the Faithfull that have

have lived, do live, and shall live in all places, and ages, since the beginning of the world: that there may be one body of the Church, as there is one Christ the only head of that body.

Mar. 28, d, 19
Acts 2, a, 5, 9
b, 10, &c.
1 Cor. 12, b, 12,
13, &c.

M. Now I would have thee tell me, why after the holy Church thou immediately addest, that we believe the communion of Saints?

Eph. 1, d, 12,
23, and 2, c, 12
&c. and 4, a, 4
&c. c, 15, 16
Col. 1, c, 18
1 Cor. 12, b,

Sch. Whereas God hath them that worship him purely and sincerely, in all Countries and places, and in all times and ages, all they, though severed in distant times and places, are yet members most nearly joined and knit together, of one and the self-same body, whereof Christ is the Head; Such is the Communion that the godly have with Christ, and among themselves. For they are most nearly knit together in community of Spirit, of Faith, of Sacraments, of Prayers, of forgiveness of sinnes, of eternal Felicity: and finally, of all the benefits that God giveth his Church through Christ. And they are joined together among themselves in sincere love, concord and unity. And because the communion of Saints cannot be perceived by our selves, nor by any natural

12, &c. c, 20,
&c. d, 26, &c.
Eph. 4, c, 15, 5
10
Col. 1, c, 18,
and 2, d, 19
Eph. 4, a, 3, 4
c, 15, 26
Col. 2, d, 19
Mat. 22, d, 39
Joh. 13, d, 34, 7
Rom. 12, b, 5
&c.
1 Cor. 10, f,
24, and 1, b,
4, 5, &c.
2 Cor. 11, f, 8
2
Gal. 6, a, 2
Phil. 2, a, 1,
2, &c.

ral

ral kind of knowledge, for force of understanding, as other civil communities and fellowships of men may be, therefore it is here rightly placed among these things that are to be believed.

M. Is this Church thou speakest of, a visible or invisible Church?

Sch. Here in the Creed is properly intreated of the congregation of those whom God by his secret election hath adopted to himself through Christ: which Church can neither be seen with eyes, nor can continually be known by signes. Yet there is a Church of God visible, or that may be seen, the tokens and marks whereof he doth shew and open unto us.

M. What be those tokens?

Sch. Wheresoever the Gospel of Christ our Saviour is sincerely taught, God by prayer truly called upon in the name of Christ, the holy Sacraments are rightly administered, the discipline duly used, there the company of Christian men and woman assembled, is a visible Church of Christ.

M. Are not then all they that be in this visible Church, of the number of the elect to everlasting life?

Sch.

The forgiveness of finnes.

Sch. Many by hypocrisie and counterfeiting of godlinesse, do ioyne themselves to this fellowship, which are nothing lesse then true members of the Church. But sozomuch as wheresoever the word of God is sincerely taught, and his Sacraments rightly ministred, there are ever some appointed to Salvation by Christ: we count all the whole company to be the Church of God, seeing also that Christ promisseth, that himself will be present with two or three that be gathered together in his Name.

Mat. 13, c, 154

Ec. d, 25, &c.

f, 47, &c.

Esay 55, b, 10, 11

Mat. 18, d, 19

&c. *ut supra*, s

Mat. 18, d, 19

20

M. Why doest thou after the Church make mention also of the forgiveness of sins?

Sch. First, because the keyes wherewith Heaven is to be opened & shut, that is, the power of binding and loosing, of reserving and forgiving of finnes, which standeth in the ministry of the Word of God, is by Christ given and committed to the Church, and properly belongeth unto the Church. Secondarily, because no man obtaineth forgiveness of sins, that is not a true member of the Church which is the body of Christ: that is, such a one as doth not earnestly, godly, honestly, pea and continually, and to the end

Mat. 16, c, 18

13, and 18, c

17, 11

John 20, f, 22

2

1 Tim. 3, d, 1

Mat. 24, b, 13

John 15, a, 4

5, &c

Col. 2, d, 19

emo

The Church, Salvation, Remission, Satisfaction,
embrace and maintain the common fel-
lowship of the Church.

M. Is there then no hope of Salva-
tion out of the Church?

Sch. Out of it can be nothing but
John 15, 2, 4, damnation, death, and destruction. For
5, & 6. What hope of life can remain in the
Col. 1, d, 18, 19 members when they are pluckt asunder,
1 Tim. 3, d, 15 and cut off from the head and body?

M. What meanest thou by this word
Forgivenesse?

Sch. What the faithfull do obtain at
1. 33, d, 1, 2, Gods hand pardon of their Offences.
3, c, 16, 17 For God for Christs sake, who hath sa-
Acts 13, f, 38, tisfied for sinne, freely forgiveth all that
9, & 26, d, 18 believe in him, their sins: and deliver-
Rom. 3, d, 24, eth them from judgement, damnation,
23, 28 and pain due for the same.
1. 1, b, 7

Col. 1, d, 13, 14 *M.* Cannot we then by godly works
satisfie God, and by our selves merit
pardon of our sins?

Sch. Christ alone by the suffering of his
1. supra, and pains, and with his death wherewith he
1. say 35, a, 4, 5 hath paid and performed the penalty of
Rom. 5, b, 8, 10 our sins, hath satisfied God. Therefore
Gal. 2, c, 16 by Christ alone we have accesse to the
Col. 1, c, 20, 21 grace of God. We receyving this bene-
1 Tim. 1, c, 9, fit of his free liberality and goodnesse
10
1. 9, d, 14, 15 have

The several parts of Repentance.

have nothing at all to offer, 'or render a gain to him by way of recompence.

M. Is there nothing at all to be done on our behalf, that we may obtain forgiveness of sins?

Sch. The Lord promiseth that he will pardon sinners if they repent; if they amend, and turn their hearts from their naughty lives unto him. Wherefore repentance and amendment of life are necessary on our part, that we may obtain remission of our sins past.

M. How many parts be there of Repentance?

Sch. First, we ought to acknowledge and confesse our sinnes before God, and be heartily sorry and ashamed that we have offended his Majesty, and earnestly to hate, and utterly to abhorre sinne. This sorrow some call contrition.

M. What more?

Sch. Lest the greatnesse of sorrow should bring us unto desperation, our minds are comforted by Faith, which doth put us in good and certain hope of obtaining pardon of our sins at Gods hand through Christ our Saviour. And this is that we professe, that we believe the forgiveness of sins.

M. Is man able in this fear and these hard distresses to deliver himself by his own strength?

Sch.

Jer. 18, d, 18
Exe. 18, d, 21, c;
30, 31, 32, &
33, c, 14, & c.
Mat. 4, 6, 17
Luke 5, f, 31
Psal. 32, a, 33, 46
5, and 51, a, 4, s
Prov. 28, c, 13
Lu. 15, d, 18, 31
1 John d, 8, 9
Pl. 6, d, 6, 7, &
31, b, 9, 10, &
38, a, 3, 4, & c.
b, 8, & c. c, 17,
18, & c. and
51, c, 17
1 Cor. 11, g, 31
2 Cor. 7, c, 9,
10, 11, & c.
Mat. 7, a, 3, 4,
& c.
2 Cor. 3, b, 6,
7, 8
Luke 7, f, 38, g,
47, & c. and 15,
d, 18, 20, 21, &
18, c, 13, 14, &
23, d, 42, 43,
and 24, c, 47
Acts 2, f, 37, 38
and 3, d, 19, and
16, f, 30, 31
1 Tim. 1, c, 15,
16.

The immortality of soules

Psalm 23, a, 3, Sch. **Nothing lesse.** For it is onely God
and 30, b, 10, which strengtheneth man, despairing of
and 51, b, 7, 8, his own estate, raising him up in afflicti-
10, 11, 12, and on, restoring him being in utter misery, &
80, a, 3, b, 7, by whose grace the sinner conceiveth this
c, 18, &c. hope, mind, and will, that I speak of.

Acts 11, c, 18 M. Now rehearse the rest of the
2 Cor. 1, a, 3, 4 Creed.
2 Thes. 2, d, 16,

17 Sch. I believe the resurrection of the
2 Tim. 2, d, 25 body, and life everlasting.
Mat. 22, d, 30.

&c. M. Because thou hast touched some-
John 11, c, 25, what of this before, in speaking of the
26, &c. last judgement, I will ask thee but a few
1 Cor. 15, the questions, whereto or why do we believe
whole. these things?
1 Cor. 15, c,

Sch. Although we believe that the
14, 17, 18, 19 soules of men, are immortal and ever-
Luke 15, c, 22, lasting, yet if we should think, that our
and 23, f, 43 bodies should by death be utterly destroy-
ed for ever, then must we needs be whol-
ly discouraged, for that wanting the one
part of our selves, we should never intire-
ly possesse perfection and immortality.
Rom. 8, b, 11 We do therefore certainly believe, not
1 Cor. 15, f, 42, only that our soules, when we depart out
&c. g, 53, &c. of this life, being delivered from the fel-
Phil. 3, d, 2 lowship of our bodies, do by and by rise
2 Cor. 5, a, 12 up pure & whole into Heaven to Christ,
1 Thes. 4, c, 13, but also that our bodies shall at length
15, &c. be

Bodily death. Justification.

be delivered from all corruption, restored to a better state of life, and joynd again to their souls, being made glorious like to the body of Christ, and so we shall wholly be made perfectly & fully blessed, enjoying eternal life and endless felicity.

M. Then thou thinkest that the death of the body ought not to be feared of the godly ? In those places above named, and Luke 23, f, 45

S. Yea forsooth. For we are thoroughly persuaded that death is not a destruction that endureth & consumeth all things, but a guide for us to Heaven, that setteth us in the way of quiet ease, blessed and everlasting life. John 11, c, 25, &c.
Phil. 1, c, 21, 23, &c.
Apo. 14, d, 3, 1

M. Now thou hast declared the Creed, that is the sum of the Christian faith, tell me what profit we get of this faith ? Rom. 3, c, 21, 12, &c.
Gal 2, c, 16, &c.

Sch. Righteousness before God, by which we are made heirs of eternal life.

M. Doth not then our own godliness towards God, and leading of our life honestly and holily among men, justifie us before God ?

Sch. Of this we have said somewhat already, after the declaring of the Law, and in another place to this effect ; If any man were able to live uprightly, according to the precise rule of the Law of God, Rom. 6, c, 14, 15, and 2, 8, 13, and 10, 3, 5, 11, 2, 0

Our Justification whereunto imputed.

Gal. 1, c, 16,
and 3, b, 17,
&c.

God, he should worthily be counted justified by his good works. But seeing we are all most far from that perfection of life, yea and be so oppressed with conscience of our sins, wee must take another course, and find another way, how God may receive us into favour, then by our own deservings.

M. What way?

Luke 8, c, 11,
12, 13, 14
Rom. 3, d, 24,
&c. and 4, a,
4, &c. c, 16
Eph. 2, a, 4, 5
2 Tim. 1, b, 9
Tit. 3, b, 4, 5

Sch. We must flye to the mercy of God, whereby he freely embraceth us with love and good will in Christ, without any of our deservings, or respect of worke, both forgiving us our sins, and so giving us the righteousness of Christ by faith in him, that for the same Christs righteousness he so accepteth us, as it were our own: To Gods mercy therefore through Christ we ought to impute all our justification.

M. How do we know it to be thus?

Rom. 4, b, 9, 11
24, 16, d, 2c,
1
Gal. 1, c, 16, d,
6, and 3, b, 11
Heb. 10, g, 28,
&c.

Sch. By the Gospel, which containeth the Promises of God by Christ, to the which when we adjoyn faith, that is to say, an assured perswasion of mind, and stedfast confidence of Gods good will, such as have been set out in the whole Creed, we do as it were take state and possession of this Justification that I speak of.

M.

Faith not without works.

M. Dost thou not then say, that faith is the principal cause of this Justification, so as by the means of faith we are counted righteous before God?

Sch. No, for that were to set faith in the place of Christ. But the Spring-head of this Justification, is the mercy of God which is conveyed to us by Christ, and is offered to us by the Gospel, and received of us by faith, as with a hand. And so faith is not the cause, but the instrument of Justification, for that it embraceth Christ, which is our justification, coupling us with so strict a bond to him, that it maketh us partakers of all good things.

M. But can he that hath this faith, lack good works?

Sch. No, for by faith we receive Christ unto us. And he doth not only set us at liberty from sin and death, and make us at one with God, but also (with the divine inspiration and vertue of the holy Ghost) doth regenerate and newly form us to the endeavour of innocency and holinesse, which we call newnesse of life.

M. Thou sayest then that Justice, Faith, & good works, do naturally cleave together, and therefore ought no more to be severd then Christ the Author of

Eph. 3, 2, 4, 5, 6
and 2, 1, 4, &c.
Tit. 3, 5, 4, 5, 6
Mat. 1, 1, 14, 15
John 1, 1, 12
Rom. 2, 1, 2, 2, 2,
&c. & 4, 5, 6;
d, 2, 9, &c.
1 Cor. 1, 1, 1, 3, 0
Heb. 2, 1, 1, 4, 5
&c.

Rom 6, 1, 2, 4,
and 7, 1, 6, 1, and 1
8, 1, 1, 1, &c. b;
9, 1, 1, &c.
2 Co. 5, 1, 1, 17
Eph. 2, 1, 1, 1, 5, &
4, 1, 1, 2, 3, 1, 4
Col. 3, 1, 1, 9, 1, 10

Rom. 5, 1, 1, 1, 7, 1
1 Cor. 13, 1, 1, 2, 2.
Eph. 3, 1, 1, 17.
Jacob 2, 1, 1, 2, 1, 4
1 Pet. 1, 1, 1, 1, 1, 1, 1, 1
2, 1, 1, &c.

Of Faith and good Works.

them in us can be severed from himself.

Sch. **It is true.**

M. Then this doctrine of Faith doth not withdraw mens minds from godly works and duties.

Pfalm 1, a, 3

Mat. 7, c, 17,

18, and 12, b,

33, 35

Rom. 6, a, 1, 2,

3, 4, c.

Gal. 5, a, 6

Eph. 5, c, 17

Col. 1, a, 6, 7

Tit. 3, c, 18

Sch. **Nothing lesse. For good works do stand upon Faith as upon their root. So far therefore is faith from withdrawing our hearts from living uprightly, that contrariwise it doth most vehemently stir up to the endeavour of a godly life; yea and so far that he is not truly faithful, that doth not also to his power both thunbices, and embrace vertues, so living alway as one that looketh to give an account.**

M. Therefore tell me plainly how our works be acceptable to God, and what rewards be given to them?

Deut. 4, a, 12, &

5, d, 3, 1, 3, 2, c.

Mat. 7, b, 6, 7,

8, 9, and 10,

c, 17, 19

John 14, b, 15,

c, 21, 23, and

15, b, 10

Rom. 9, f, 31,

32, and 4, d, 33

Heb. 11, b, 6

Sch. **In good works two things are principally required First, that we do those works that are prescribed by the law of God. Secondly, that they be done with the mind and Faith which God requireth. For no doings, or thoughts, enterprized or conceived without faith, can please God.**

M. Then if we both do such good works, and with such good mind & faith as God requireth, why should we not be righteous by our good works? **S.**

Of Faith, and good Works.

S. Righteousnesse that is to be allowed before God the Judge, ought to be thoroughly perfect, and in all points to agree with the rule of Gods Law: But our works, even the best of them, do swerve far from Gods Law and Justice, and are many wayes to be blamed and condemned; wherefore we can in no wise be justified before God by works.

Luke 18, d, 1
12, 14
Rom. 3, c, 20
and 4, 2
John 4, d, 19
19, and 15, b
14, 15, 16, and
25, b, 4, 5, 6
Esay 6, 4, b, 6
Psalm 1, a, 3, 7
Gal. 2, c, 16

M. Doth not this doctrine withdraw mens minds from the duties of godlinesse, and make them slacke & slower to good works: at least lesse chearfull and ready to godly endeavours?

Sch. No: for we are taught by the holy Scriptures, that as our sins do dishonour God, so do our good works serve to the setting forth of his Glorv. No dread of hell therefore and of damnation, nor hope of Heaven and all foyes, ought to stay us from sin, or to move us to vertue so much, as the fear of dishonouring the Majesty of God, and the desire of his Glorv, which ought above all things to be most pretious unto us. For as it is the greatest horror and mischief of sin, that God and his holy Word are thereby dishonoured, so doth the honour and excellency of vertue stand herein, that God is thereby glorified. Further, good works

Mat. 1, b, 16
1 Pet. 2, c, 12

Rom 2, d, 24
1 Tim. 6, a, 1
Tit. 2 a, 5
2 Pet. 1, a, 2

Mat. 5, b, 16
1 Pet. 2, c, 12
Mat 21, d, 23,
e.
John 14, b, 15,
c, 21, 23, and
e, b, 10
Phil. 2, b, 12
2 Pet. 1, c, 9, 12,
e.

works do profit our Neighbour, both by
deed, and by good example: and they do,
and certain testimonies assure us of
Gods good will towards us, and of our
love and kindness again to Godward,
by keeping his Commandements, and
they be witnesses of our Faith; and so
consequently of our salvation. Where-
fore we may not say, that good works are
unprofitable, or done in vain, and with-
out cause, for that we obtain not Justifi-
cation by them.

M. But how can our good works
which thou sayest are imperfect, even
the best of them please God, whose Ju-
stice is perfectnesse it self?

Rom. 9, f, 31,
32
Gal. 5, a, 6
Heb. 11, a, 46,
the whole.
Psal. 103, a, 3,
and 143, a, 2

Sch. It is Faith that procureth Gods
favour to our workes, while it is assured
that he will not deal with us after extre-
mity of Law, nor call our doings to exact
account: neither will use the severity of
his Justice in weighing of them, but
pardoning all their imperfectionne, will
for Christs sake and his deservings, ac-
count them for fully perfect.

M. Whereas then God doth by faith
both give us Justification, and by the
same faith alloweth and accepteth our
work; tell me, dost thou think that this
Faith is a quality of nature, or the gift of
God?

Sch.

Sch. Faith is the gift of God, and a singular and excellent gift. For God instructing us with his word, and lightning our minds with his holy Spirit, maketh us apt to learn and believe those things that otherwise would be far from entering into the capacity of our dull wits, and weak faith: These things the Apostle understanding, do pray the Lord to increase their faith,

Mat. 16, c, 15
Mat. 9, c, 23,
25
John 9, g, 38
39
1 Pet. 1, d, 21
Luke 24, c, 24
27, g, 45, 46
Rom. 10, b, 8,
c, 14, d, 18, 1
Col. 3, b, 9

M. Thou hast in good time made mention of Prayer: for now thou hast ended the declaration of the Law of God, and of the Creed, that is to say, of the Christian confession of Faith, it followeth next to speak of Prayer and of Thanksgiving. In the declaring of Prayer therefore, what order shall we follow?

The third principal part of Prayer.

Sch. This order (Master, if it so please you) first to shew who is to be prayed unto: secondly, with what assistance: thirdly, what is to be prayed for.

M. First then tell me, who (as thou thinkest) is to be called upon?

God alone to be called upon.

Sch. Surely none but God alone.

M. Why so?

Of Prayer and Invocation.

Pfalm 17, b, 7, &c. and 28, & 46, and 79, and 104, and 107, the whole and infinite places. Sch. **Because our health, life & defence, salvation, and all good things do remain in Gods hand and power ; it is meet that we ask all needful things of him , and in all distresses flee unto his help.**

M. Why may we not call upon Saints and other holy persons which are departed out of this life, or upon Angels ?

Pfalm 50, c, 15 and 89, b, 26, 10, 6, c, 23, 24 Esay 48, b, 11 Sch. **For that God himself requirerh our invocation upon him only, as being the peculiar and proper worship belonging to his Majesty, which we may not give to any other.**

M. What more ?

Rom. 10, b, 8, c 15, d, 10, 17, and 15, d, 23 Heb. 11, b, 6 Sch. **If we should in prayer call upon any other, saving God only, we should do it without the warrant of Gods word, and consequently without faith, which resteth upon Gods Word : And therefore so to do, were a sin against God, and no service to God.**

M. Now followeth next to declare with what confidence we wretched mortal men, that are so many wayes unworthy, ought to call upon the immortal and most glorious God ?

Psal. 79, b, 8, 9 Dan. 9, c, 18 John 14, b, 13, & 16, c, 23, 24 Eph. 2, d, 18 Sch. **We do not proudly come before God with our prayer as though we of our selves were worthy to be heard ; but knowing our own unworthinesse, we come**

Gods Promises: Actions in Prayer.

come in the name of Christ our Mediator, by whose intercession we trust to have access to the Majesty of God, and to the obtaining of his favour.

1 Tim. 2, b, 5
Heb. 4, d, 19, 16
& 10, d, 12, 22
Mar. 11, d, 22,
23, 24

M. By what means conceivest thou this trust that thou speakest of?

John 14, b, 13,
& 16, c, 23, 24
Heb. 10, d, 19,
22, 23

Sch. I do believe the Promises of God, made to us by Christ in the holy Scriptures, that whatsoever we aske with faith of God the Father in Christs Name, we shall obtain so far as is expedient for vs.

James 1, a, 6,
7, and 4, a, 4
Psalm 6, & 38,
the whole, and
50, c, 15, & 124
the whole.

M. Now tell me, with what affection of heart we must pray unto God?

Rom 7, d, 18,
& 8, d, 22
23, c, 26, and
12, c, 12

Sch. If we do feel in our minds the grief of our miseries and sinnes that do oppresse us, as we ought to do, it cannot be but that we shall have great desire of deliberance from that grief, and so with more serbent affection shall wee make suit to God for his help, with all prayers and supplications.

2 Cor. 3, b, 4, 3
Lu. 18, a, 1, 5, 7
Eph. 6, c, 18
Col. 4, a, 2

M. Is it not then enough to pray with tongue and voice alone?

1 Tim. 2, a, 1
Psalm 34, c, 15
and 145, c, 18,
19
1 Cor. 14, b, 7,
8, 11, 14, 15

Sch. GOD hath promised that he will be near to help them only that call upon him truly: that is, with their heart, and that their prayers do please him; where

A form of Prayer prescribed.

wherefore it is also necessary that we know that language wherein we make our prayers, that our tongue and mind may go together

M. Is it lawful to ask of God whatsoever cometh in our minds to desire?

Mat. 7, b, 11,

and 20, b, 2

Job 16, c, 23,

24

James 4, a, 3

John 5, c, 14

Sch. God forbid, that we Christians should ask of God in Christs Name, any thing contrary to the will of God and our Saviour Christ, and so unmeet for God to grant, and hurtful for us to receive. Wherefore lest wee should in Prayer be carried rashly by our own affections, Christ himself hath prescribed a form and Rule, after the which our prayers ought wholly to be directed.

M. What Rule and Form is that?

Sch. Even the same form of Prayer which the same heavenly Schoolmaster appointed to his Disciples, and by them to us all, wherein he hath touched in very few points all those things that are lawful to be asked of God, and behobeful for us to obtain, which Prayer is after the Author thereof called The Lords Prayer. If therefore we will follow the heavenly Teacher with his divine voyce saying before us, truly we shall never swerve from the rule of Prayer.

M.

The parts of the Lords Prayer.

M. Rehearse me then the Lord Prayer.

Sch. **When ye shall pray (saith the Lord) say thus:** Our Father which art in heaven, hallowed be thy Name. Thy Kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the Kingdom, and the power, and the glory, for ever and ever. Amen.

Mat. 6, 9, 10, &c.
Luke 11, 2, 12, &c.

M. Dost thou think that we are bound ever so to render these very words, that it is not lawful in one word to vary from them.

Sch. It is no doubt, but that we may use other words in praying, so that we deviate not from the meaning of this Prayer, and do pray to God with such assurance and affection, as I have before spoken of.

M. How many parts hath the Lords Prayer?

Sch. It containeth six: or as some divide it, seven petitions, but in the whole there are but two parts. Whereof the first

This is evident by the Book of Psalmes and other Prayers contained in the holy Scriptures.

The parts of the Lords Prayer.

The Lords Prayer. God our Father.

first belongeth only to the Glorꝝ of God, and containeth the three former Petitions: the second, which containeth the three or four latter Petitions, belongeth properly to our commoditie and profit.

M. Why dost thou speak so directly unto God in thy prayer : saying , Our Father ?

Psal. 33, b, 13, S. For that I speak not as to one absent or deaf : but I call upon God our Father, and pray unto him as one that is present being surely perswaded that he heareth me when I pray; for else in vain should I crave his help.
14, & 34, c, 15, 17, 18, and 94, b, 9, 10, 11, and 13, 9, a, 1, 2, &c. and 145, c, 18, 119

M. Let us somewhat diligently examine every word; why dost thou call God Father ?

Mt 25, c, 2, 1, S. For that sure trust of obtaining is the foundation of right praying, as hath before been declared : it was Gods will that we should call on him by the sweetest Name of Father : that we might have boldness to go unto him and in hope of his help, even as Children do use to deal with their Father : yea, and with far better hope then any Children can have of their natural Father, how much God our Heavenly Father, in ability, god-

Lessons out of the first Petition.

goodnesse and readinesse to help us exceed-
eth all earthly Fathers.

M. What else doth the name of Fa-
ther teach us?

S. That we come to prayer with that
love, reverence and obedience, which is
due to the Heavenly Father from his
Children, and that we have such minds
as becometh the Children of God.

Luke 11, b, 9, 3

Mal. 1, b, 6

Mar. 16, d, 39,

42

Psal. 22, a, 1, 2

M. Why dost thou call God our Fa-
ther common, rather then severally thine
own Father?

Sch. Every godly man (I grant) may
lawfully call God his owne; But such
ought the dear love among Christians to
be, that every one should have regard
to the common profit of all: for which
cause in all this Prayer, nothing is pri-
vately asked, but all the Petitions are
made in the common name of all.

1 Cor. 1, a, 4

Rom. 12, b, 4,

5, c, 10, d, 16

1 Cor. 10, f, 24,

and 13, b, 5,

and 13, b, 12,

Eccl. 3, 21, &c.

d, 25, 26, &c.

Malac. 2, b, 10

John 8, c, 41

Ephes. 4, a, 5, 6

Jac. 2, a, 12, 3, 5

Deut. 12, c, 15,

&c.

Psal. 10, c,

17, 18, and 68,

a, 5, 6, and 146,

b, 6, 7, 8

M. What more?

S. The rich and great men are taught
not to disdain men of poore and simple
state, but to regard them as their Bre-
thren, whom God accepteth to the honor
of his Children. And again, the poore
and silly persons, which are most despi-
sed in this world, may yet in the mean
time relieve themselves with this com-

fort,

Gods name is to be hallowed.

For, that in Heaven they have all one most mighty and most loving Father.

M. Why dost thou say that God is in Heaven?

Psa. 11, b, 4, 5, S For that I believe that God reigning in eternal and highest felicity, possesseth the power of Heaven, and there with also holdeth the governance of all things, as he is each where present, beareth, and ruleth all things.

M. What more?

Col. 3, a, 1, &c. Sch. We are withal admonished, not to ask any thing meet for God, but as speaking to our heavenly Father, to have our hearts raised from earth, and despising earthly things, and thinking upon things above, and heavenly, continually aspire to that most blessed felicity of our Father, and to Heaven, as our inheritance by our heavenly Father, through Christ our Saviour.

Rom. 8, c, 17

Eph. 1, c, 14,

b, 18

Heb. 9, d, 15

1 Pet. 1, a, 3, 4

M. This then to happy a beginning and entry of Prayer being now opened unto us, go to, rehearse me the Petition?

Sch. First, we pray that Gods Name be hallowed.

M. What meaneth that?

Sch. Nothing else, but that the name of God be made known to mortal men, and

Gods Kingdom prayed for to come.

and that his praise and gloz^y be ebery
where magnified here in earth, as it is
meet to be. And that the names of all
faigned gods being utterly abolished, the
only diuine name and Majesty of God
the heauenly Father be had in honour,
and called upon with pure minds by men
of all ages, Countreys and parts of the
World.

Josh. 24, c, 14,
d, 23

Psal. 89, a, 5, 6,
&c.

Psal 90, a, 1, 2,
3, &c. & 97, b,
7, 9, and 113, &
135, and 145,
the whole.

10, 4, c, 23, 21

Rom. 1, c, 3, &

11, c, 36, and

16, d, 27

M. What more?

1 Cor. 10, g, 31

Eph. 3, d, 20, 21

1 Tim. 1, d, 17

Esay 52, a, 5, 6

Ezek. 36, d,

20, 21

Rom. 2, d, 24

Mat. 5, c, 16

2 Thes. 1, d, 1, 2

Mat. 9, d, 38, &

28, d, 19, 20

Lu. 4, c, 18, 19

Jo. 17, c, 17, 20

2 Cor. 3, d, 15,

10, and 4, 2,

14, &c.

Eph. 6, c, 18, 19

1 Thes. 3, a, 1, 2

Matth. 13, d, 15,

c, 38, 32, & 15,

c, 2, 3, 5, 6, &c.

Sch. We pray that the Holy Name
of God be not evil spoken of for our
faults, and as it were dishonoured
thereby: but rather that his Gloz^y be by
our own godlinesse towards God, and
godnesse towards men, eberywhere
magnified.

M. Go forward.

Sch. Secondly, we pray for Gods
Kingdome to come: that is, that he
suffer not the diuine truth of his Word,
and Gospel of Christ, whereby he reign
eth in good and godly mens hearts, to
lye hidden in darknesse, but that it daily
more and more be made manifest and
well known to all men, being instructed
with the heauenly doctrine of the same.

And

Gods Kingdom here, and elsewhere.

Mar. 7, 2, 3, 4,

Eccl. b, 7, 8, 9,

Eccl.

John 16, 2, 3,

3, Eccl. and 17,

b, 14, 15

And that he would resist and overthrow
the craft and violence of Sathan, and of
wicked men that labour to darken the
truth with lyes, or to oppresse and root it
out by cruelty.

M. Say on.

John 6, c, 13

Eph. 1, d, 21

Luke 22, d, 31,

32

Rom. 6, b, 12,

Eccl. & 8, a, 5, b,

9, Eccl. & 16, c, 10

Gal. 5, c, 15,

15, Eccl.

Eph. 6, h, 10,

Eccl. and d, 17,

18, 19, Eccl.

1 Pet. 5, c, 8, 9

Mat. 25, c, 34,

Id. 41, 16

Rom. 8, c, 16,

17, 18

1 Pet. 1, a, 3

Tir. 3, c, 7

Psal. 40, b, 8

Mat. 26, b, 39,

42

John 5, d, 30,

and 6, d, 38

Ephes. 6, a, 1

Sch. We pray that God by his holy
Spirit would illuminate and govern the
hearts of all such as be of his Church,
wherein he reigneth specially as in his
Kingdom; and that he would streng-
then them with his ayd and Power as
his Souldiers, that they may earnestly
fight against, and subdue the Devil, the
World, and the lusts of the flesh, to the
enlarging of his Kingdome here upon
earth: and that lastly, all his, and our
enemies being utterly trodden down,
GOD may gloriously raigne and tri-
umphe over all, and we by Christ may
finally, as his Childzen and Petres, be
made partakers of his everlasting King-
dome.

M. What followeth?

Sch. That Gods will be done. For it is
the duty of Childzen to frame their life
according to the will of their Fathers,
and not contrariwise their Parents to
conform themselves unto the will of
their Childzen.

M. Whereto

Gods will in Earth, and in Heaven.

M. Whereto dost thou add, that Gods will may be done in Earth as it is in Heaven? Rom. 8, 2, 5, 7
Rom. 8, 2, 2, 5
b, 9, 11, &c. c,
14, 15, &c.
I Cor. 2, c, 12,
&c. and 3, d, 16

Sch. Whereas the minds of earthly men burning with lusts, are commonly carried to desire, and do those things that most displease God: we pray that he will with the moving of his holy Spirit, so change and fashion all the wills of us all to the will of his Majesty, that we may will or with nothing that his divine will misliketh.

M. Proceed.

Sch. We pray also that whatsoever we perceive to betide us by his will, we may receive and suffer it, not onely with contented, but also with gladness of hearts. And that after the examples of his Angels, those heavenly spirits, and of his excellent creatures, the Sun, Moon and Stars, set before our eyes in Heaven, for like example of obedience to Gods will, all we in earth may be in all things likewise serviceable, and obedient unto his Majesty; that as in Heaven, so in Earth, there be no rebellion nor repining against Gods holy Will.

M. What more?

Sch. Seeing that God hath in his holy Scriptures expressly declared his Will which he hath plainly notified, by giving

f

them

Acts 21, c, 14
1 Pet 1, 2, 3, and
4, c, 12, 13, &c.
Psalm 6, 2, 1,
&c. & 3, b, 11,
&c. & 103, d, 11,
20, &c. & 104,
a, 4, and 135,
b, 7, &c. and
136, b, 7, 8, 9
Heb. 1, b, 6, 7,
d, 14
Apoc. 7, c, 11,
&c. and 19, b,
10, and 12, c, 9
Deu. 4, 2, 2, and
5, c, 22, and 28,
c, 14
Mat. 7, c, 21,
and 11, d, 50,
and 15, 2, 3, &c.

The meaning of this word Bread.

2 Cor. 3, b, 6,
c, 14
Gal. 3, c, 5

them the name of his Testament or last Will: they that vary from the meaning of the Scriptures, surely do manifestly depart from the Will of God.

M. Now thou hast well answered touching the first part of the Lords Prayer, which part containeth these three points that belong only to the glory of God; I think it good for us to go forward to the second part, which properly concerneth things profitable for our selves.

Psalme 104, c,
1, 5, d, 27, and
105, b, 10, 11,
c, and 104,
c, 10, 11, c,
and 145, c, 14,
15, 16.

S. The first point of the second part is, Give us this day our daily bread.

M. What dost thou mean by the name of Bread?

Sch. Not only those things that minister us food and apparel, but also all other things universally that are needful to the maintaining and preserving of our life, and the leading of it in quietness without fear.

M. Is there any thing else whereof this word Bread doth admonish us?

Psalme 78, c, 18;
c, d, 20, 30,
and 106, c, 14, 5
Mar. 6, d, 25
Luke 16, c, 19,
c, c.
1 Tim. 6, b, 7,
8, 9

Sch. That we seek not, and gather together curiously vain things for Banqueting, or precious Apparel, or sumptuous Household stuffe for pleasure: but that we despising delicacies and excess, be contented and satisfied with little, tem-

The meaning of this word Bread.

temperate and healthful Diet, and with
mean and necessary Apparel. Heb. 13, a, 5

M. How dost thou call Bread thine,
which thou prayest to have given thee
of God?

Sch. By Gods gift it becometh ours,
then he liberally giveth it us for our day-
ly uses, though by right it be not due to
us. Mat. 7, b, 7, 8
1 Cor. 4, b, 7
1 Tim. 6, d, 17
Jacob 1, c, 17

M. Is there any other cause why thou
callest it thy Bread?

Sch. By this word we are put in mind
that we ought to get our living with our
labour, or by other lawful meanes, and
that being therewith contented, we doe
never by covetousnesse or fraud, seek any
thing of other mens. Gen. 3, d, 19
Eph. 4, d, 28
2 Thes. 3, b, 8
c, 10, 11, 12

M. Seeing God biddeth us to get our
living by our own labour, why dost thou
ask bread of him?

Sch. Because that in vain shall we
waste all the course of our life in toyl of
body, and trabel of mind, unless it please
God to prosper our endeavours. Psalm 127, a,
1, 2
1 Cor. 3, b, 7

M. Thinkest thou that rich men also,
which have flowing plenty and store of
all things, must daily crave bread of
God?

Sch. In vain shall we have plenty of all
things,
ff 2

Our daily Bread. Forgiveness.

Deut. 8, a, 3 things, unless God by his grace do make
Psalm 4, b, 9, the use of them healthful to us for the
10, and 18, d, maintenance of our life. For which
29, 30 cause, even after Supper, we pray to
Luke 1, c, 53, have the daily meat; which we have al-
and 4, a, 4, and ready received, to be given us of God:
12, 6, 11 that is to say, to be made life-ful & health-
1 Tim. 6, d, 17 ful to us.
Apoc. 3, d, 17

M. Why be added these words Daily, and this Day?

Mat. 6, d, 25, Sch. That we avoiding all careful co-
Ec. c, 14 betousnesse, and doing diligently our du-
Luke 5, g, 41 ty, should daily crave of our most liberal
Phil. 4, b, 6 Father, that which he is ready daily to
1 Tim. 6, a, 9, give us.

10 *M.* Go forward to the rest.

1 Pet. 5, b, 7 Sch. Now followeth the first Petition, wherein we pray our Father To forgive us our trespasses.

M. Is this asking forgiveness necessary for all men?

Psalm 14, a, 13, Sch. Yea, for so much as there lieth
and 13, a, 1, 2, 3 no mortal man that doth not oft slip in
Rom. 3, b, 10, doing of his duty, and that doth not oft
11, Ec. d, 23 and grievously offend God. They there-
John 8, a, 7 fore that do not confesse that they have
Jc. 2, a, 10, 11, sinned, nor do crave pardon of their de-
1, 10, 1, b, 8 faults, but with the Pharisee do glory in
Luke b, 9, 11, their innocency and righteousness, be-
Ec. 13, 14 fore

Forgivenesse conditional.

fore God or rather against God, they exclude themselves from the fellowship of the faithful to whom this form of prayer is appointed for them to follow, and from the hope of forgivenesse of sins, which onely remaineth in the mercy and goodnesse of God through Christ: For this is that which Christ saith, That he came into the World, not to call the righteous, but sinners to repentance.

2 Cor. 5, c, 15
d, 18, &c.
1 John 1, c, 7
d, 9, and 2, a, 1, 2
Mat. 9, b, 13
1 Tim 1, c, 15

M. Why is there a condition added? Mat. 5, a, 7, and

S. It is most reasonable that we should pray, that God would so forgive us, as we forgive them that trespass against us. 6, b, 14, 15, and 7, a, 1, 3, and 18, d, 28.
For unlesse others do find us ready to forgive them, unlesse we in following the mercifulnesse of God our Father, do shew our selves to be his Children, he plainly warneth us to look for nothing else at his hand, but extreme severity and punishment. For according to the same rule of rigor, and after the same example, Will justice without mercy be done upon him, that cannot find in his heart to shew mercy to others. Luc. 6, c, 35. Luke 6, 36, 37, 38.

M. May it not seem that our forgiving of men, should deserve pardon of God, or be as a certain recompence made unto God?

Sin and Temptation.

Jacob 2, b, 13 Sch. **Not so: for then should not Gods**
 Rom. 3, d, 24, **forgivenesse be frely giben: neither had**
 25, and 11, a, **Christ alone upon the Crosse fully paid**
 5, 6 **the pains of our sin due to us, for the**
 Gal. 5, a, 4. **which no man else could, or can make**
 any recompence or amends unto God.

M. Now go forward to the sixt Petition, which some do make two Petitions.

Mat. 12, d, 13, *Sch.* Therein we pray, That he lead
 44, 45 **us not into temptation, but deliver us**
 John 5, b, 14, **from evil.**
 and 8, b, 11

2 Pet. 2, d, 20, *M.* Why so?
 21, 22

Mat. 10, b, 16, *Sch.* As we before do ask forgivenesse
 Eccl. 8, 26, d, 41 **of sinnes past: so now we pray that we**
 Luke 22, d, 31, **sin no more. For we by nature are so**
 32 **unwary to fore-see, and so weak to resist**
 1 Cor. 1, d, 27, **the manifold snares, temptations and in-**
 Eccl. **ticements of the Devil, the World, and**
 2 Cor. 11, a, 3 **the concupiscence of the flesh, that we**
 Eph. 6, b, 10, **cannot but be overcome, unlesse God do**
 11, 12, Eccl. **assist us with his grace, and arm us with**
 Jacob 1, b, 14, **his strength: and therefore we flye by**
 and 4, a, 1 **Prayer unto the protection of our Al-**
 1 Pet. 5, c, 8, 9 **mighty and most loving Father, that he**
 1 John 2, c, **will not suffer us to be overcome with**
 15, 16 **any wicked temptation, but that he will**
 Rom. 16, d, 20 **deliber and save us from all evil.**
 2 Tim. 4, d, 17,

Gods glory the end of all.

M. There remaineth yet the conclusion of the Lords Prayer. Mat. 7, b, 10, 11 and 21, c, 13

Sch. For thine is the Kingdom, and the Power, and the Glory, for ever, Amen. John 16, c, 3
2 Cor. 1, b, 9
10, d, 20, and
9, c, 8, &c.

M. Why would Christ have this conclusion added? Eph. 3, d, 20
1 Tim. 6, a, 15, 16

Sch. To make us understand that GODS power and goodnesse is infinitely great, that there is nothing which he either cannot, or will not give us praying for it and asking it rightly: Which also this word Amen, which is to say, So be it, being added in the end of the Prayer doth confirm unto us. Jacob 1, a, 16

M. Why is there in the latter end mention made of the glory of God?

Sch. To teach us to conclude all our Prayers with praises of GOD: for that is the end whereunto all that we desire to obtain in our Prayer, and all our thoughts, words, and works, and all things universally ought to be preferred and applied. For to this end he hath created us, and placed us in this World. 1 Cor. 10, 2, 3
Eph. 3, d, 20, 1
Phil. 1, b, 11
1 Tim. 1, d, 17
Jude f, 25
Psalm 29, a, 13
and 34, a, 1, 2
&c. and 15,

M. Go forward.

Sch. Moreover, to praise and magnifie Gods Goodnesse, Justice, and Goodnesse, and Power, and to give him thanks in our own name, and in the name of all man- 14, 15, d, 23
and 91, a, 1
and 95, 96,
103, the whole

Thankfulnesse, and Unthankfulnesse.

1 Cor. 15, b, 6
Thes. 1, a, 2,
nd 5, d, 8, 18
Thes. 1, a, 3
Luke 17, d, 17
John 5, d, 44
1 Cor. 1, c, 21,
25
Pet. 4, c, 11

kind, is parcel of the worshipping of
God, belonging as properly to his Ma-
jesty, as Prayer; wherewith if we do
not rightly worship him, surely we shall
not only be unworthy of his so many and
so great benefits as unthankful persons,
but also shall be most worthy of eternal
punishments, as wicked offenders a-
gainst Gods Majesty.

M. Sith we also receive benefits of
men, shall it not be lawful to give them
thanks?

Sch. Whatsoever benefits men do to us,
we ought to account them received of
God, because he alone indeed doth give
us them by the ministry of men, so that
our thankfulness to men, redoundeth to
the glory of God, the true and last end of
all things.

1 Cor. 22, a, 6,
b, 2
2 Cor. 9, c, 8,
c. d, 12
Mat 5, c, 16
1 Pet. 2, c, 12,
and 4, c, 10, 11

M. Now we have ended our treating
of the Law of God, of the Creed, or
Christian Confession, and also of Pray-
er, and Thanksgiving; shall we not last
of all, conveniently speak of the Sacra-
ments?

Sch. Most conveniently (Master) for
they have alwayes Prayers & Thank-
sgiving joyned unto them.

M. Tell me therefore how many Sa-
craments hath Christ ordained in his
Church?

Sch.

Of the Sacraments.

Sch. **Two: Baptism and the Lords Supper.** Mat. 26, c, 26,
&c. and 28

M. What meanest thou by this word d, 19

Sacrament? John 3, a, 5

Sch. **A Sacrament is an outward te-
stifying of Gods good will and bountiful-
nesse towards us through Christ, by a vi-
sible sign, representing an invisible and
spiritual grace, by which the Promises
of God touching the forgiveness of sins,
and eternal Salvation given through
Christ, are as it were sealed, and the
truth of them is more certainly confirm-
ed in our hearts.** Act. 2, f, 28, &c.
1 Cor. 11, c, 13,
&c.
Tit 3, b, 5
Mat. 3, c, 11,
&c. and 2, 6,
26, 27, 28
Mar. 16, d, 16
John 3, a, 26
Acts 2, f, 38
1 Cor. 10, d, 16,
& 11, c, 24, &c.

M. O: how many parts consisteth a
Sacrament? Gal. 3, d, 27

Sch. **Of two parts of the outward ele-
ment or creature, being a visible signe,
and of that invisible grace.** Mat. 3, c, 11,
&c. and 26,
c, 16, 16, &c.
John 3, a, 5

M. What is the outward signe in
Baptism? Mat. 3, c, 11, 12,
and 28, d, 19

Sch. **Water, wherein the person bap-
tized is dipped, or sprinkled with it, In
the Name of the Father, the Son, and
the holy Ghost.** John 2, a, 5
1 Cor. 10, d, 16
Acts 8, d, 36,
37, 38
Mar. 1, a, 4

M. What is the secret and spiritual
Grace? Acts 2, f, 38,
&c. and 22, c, 6

Sch. **Forgiveness of sins and rege-
neration: both which, we have by the
death and resurrection of Christ; and
thereof** Rom. 6, a, 3,
&c.
Gal. 3, d, 26, 27

Baptism, Repentance, and Faith.

1 Pet. 3, 6, 11 thereof we have this Sacrament as a
Eph. 2, a, 3, d, Seal and Pledge.

19, 20 *M.* Shew me the effect of Baptism
Tit. 3, b, 3, 4, 5, yet more plainly.
Ec.

Mat. 28, d, 19 Sch. Where by nature we are the
Mar. 16, d, 16 Children of wrath, and none of GODS
John 3, a, 5 Church or Household, we are by Baptism
Rom. 6, a, 3, &c. received into the Church, and assured
1 Cor. 12, b, 15 that we are now children of God, and
1 Pet. 3, d, 21 joined & grafted into the body of Christ,
Mat. 13, a, 4, b, and become his members, and do grow
15, & 16, & 16 into one body with him.

Act. 2, f, 38, &c. *M.* What is required of persons to
and 8, d, 36, 37, be Baptized?

Ec. and 16, d, Sch. Repentance and Faith.

31, 33, 34, and *M.* Declare the meaning of these
19, a, 4, 5, and more largely.
22, c, 16

1 Cor. 12, b, 13 Sch. First, we must truly repent us of
Rom. 6, a, 3, our former life, and believe assuredly that
Ec. and 13, d, we are cleansed from our sins by the blood
11, 13, 14 of Christ, and so made acceptable to God,
Gal. 3, d, 26, 27 and that his Spirit dwelleth in us. And
Eph. 4, d, 20, then according to this belief and promise
28, Ec. made in Baptism, we must endeavour
Col. 2, b, 12 our selves to mortifie our flesh, and by
Gen. 9, b, 9, and our good life to shew that we have put
17, a, 78 on Christ, and have his Spirit given us.

Mit. 10, d, 14, 10 *M.* Why then are Infants baptized,
Rom. 3, a, 3, & which by age cannot performe these
4, c, 21, Ec. things?
and 6, a, 3, Ec.

Sch,

The Sacrament of the Lords Supper.

Sch. **Because they be of Gods Church, and Gods blessing and promise made to the Church by Christ (in whose Faith they are baptized) pertaineth to them, which when they come to age, they must themselves learn, belicve, and acknowledge, and endeavour in their lives to expresse their duty in their Baptisme promised and professed.**

Gal. 3, d, 27

Eph. 4, 20, 21,

&c.

Col. 2, b, 12

Mat 26, c, 26

Mar. 14, c, 21,

&c.

Luke 22, c, 19,

&c.

M. What is the order of the Lords Supper?

Sch. **The same which the Lord Christ did institute: Which in the same night that he was betrayed, took Bread, and when he had given thanks, he brake it & gave to his Disciples, saying, Take, eat, this is my Body which is given for you. Do this in remembrance of me. Likewise after Supper he took the Cup, and when he had given thanks, he gave it them, saying: Drink ye all of this, for this is my blood of the New Testament, which is shed for you and for many, for remission of sins. Do this as oft as ye shall drink it, in remembrance of me. This form and order we ought to hold, and truly to keep, and to celebrate devoutly till he come again.**

1 Cor. 11, b, 23, 24, &c.

M. To what use?

Sch.

Sch.

Baptism, and the Lords Supper.

Luke 12, c, 19

1 Cor. 11, c, 24,
26

10, 6, 27, 32,

35, c, 48, &c.

f, 54, 55

1 Cor. 10, d, 16

Sch. For a continual thankful remembrance of his death, and the benefits that we receive thereby; and that in Baptism we are born again.; so with the Lords Supper we may be alway fed and sustained to spiritual and everlasting life And therefore it is enough to be once Baptized, as to be once born: but as we need oft to feed, so is the Lords Supper oft to be received.

M. Which are the parts of this Sacrament?

Sch. The parts hereof, even as of Baptisme, are of two sorts: the one earthly and sensible, the other is heavenly, and removed from all outward senses.

Mat. 26, d, 26,

27

Mat. 14, c, 22,

23

Luke 22, c, 19,

20

1 Cor. 11, c,

33, 15

John 6, d, 27,

35, &c. c, 48,

&c. g, 63

1 Cor. 10, d, 16

M. What is the earthly and sensible part?

Sch. Bread and Wine, both which matters, the Lord hath expressly commanded all to receive.

M. What is the heavenly part and matter removed from outward senses?

Sch. The body and blood of Christ, which are given, taken, eaten, and drunken of the faithful in the Lords Supper, only after a heavenly and spiritual manner, but yet verily and indeed: inasmuch, that as the Bread nourisheth our bodies, so Christs body hath most singular force spiri-

1 Cor. 10, 4, 15

Against Transubstantiation.

Spiritually by Faith to feed our soules.
And as with Wine mens hearts are
chered and their strengths confirmed, John 6, f, 54
so with his blood our soules are relieved
and refreshed through Faith: which is
the meane whereby the body and blood
of Christ are received in the Supper.
For Christ as surely maketh them that
believe in him partakers of his body and
blood, as they surely know that they have
received Bread and Wine with their
mouthes and stomachs. And it is also
a gage of our Immortality, and a pledge
of our Resurrection.

M. Is then the Bread and Wine chan-
ged into the substance of the Body and
Blood of Christ?

Sch. No; for that were to destroy the
nature of a Sacrament, which must con-
sist both of heavenly and earthly matter,
and so make a doubt of the truth of
Christs Body, and to give occasion of
grudging unto the mindes of the recei-
vers.

Mat. 26, d, 26,

27

Mar. 14, c, 22,

23

Luke 22, c, 19,

20

1 Cor. 11, c, 23,

M. Was this Supper ordained of
Christ to be offered as a sacrifice to God
the Father?

24, 25, 26, 27,

28

Heb. 7, d, 26,

Eccl. and 9, d, 1,

Sch. No; for when Christ dyed upon the
Crosse, he once fully made that only e-
verlasting Sacrifice for our salvation for-
ever, and hath left nothing for us to do,

Eccl. g, 25, Eccl.

and 10, c, 9, 10

12, 14, d, 18

Luke 22, c, 19

but

The right use of the Lords Supper.

1 Cor. 11, c, 1 but thankfully to take the use and benefit
24, 25, 26 of that eternal Sacrifice, which we
Heb. 13, c, 15 chiefly do in the Lords Supper.

16 M. What is our duty to do, that we
2 Cor. 11, f, 28, may come rightly to the Lords Supper?
29, &c. Sch. To examine our selves whether

Jer. 24, b, 7, and we be the true members of Christ.
29, b, 12, 13

Joel 2, b, 12, M. By what tokens shall we know
13, &c. 15, 19, this?
&c. Sch. First, if we heartily repent us

Luke 22, c, 19 of our sin: next, if we stay our selves and
1 Cor. 11, f, 24, rest in a sure hope of Gods mercies thro
25, 26 row Christ, with a thankful remem-
Rom. 5, a, 5, 8, brance of our Redemption purchased by
9, and 8, a, 4, his death. Moreover, if we conceive an
5, &c. earnest mind and determinate purpose to
2 Tim. 1, c, 14, lead our life godly hereafter. Finally,
15, 16 seeing in the Lords Supper, is contain-
1 Pet. 1, c, 13, ed a token of friendship, and love among
14, &c. d, 21, men, if we bear brotherly love to our
22, and 4, a, 1, neighbours, that is to all men, without
2, 3, &c. any evil or hatred.

Mat. 12, d, 39 M. Having sufficiently (as I think)
John 13, d, 34, examined thee concerning the chief
35, &c. points of Christian Religion, I would
1 Cor. 10, d, 17, see now, how briefly and sufficiently
and 13, the thou canst rehearse the whole sum of all
whole. that hath hitherto been said.

Deut. 4, a, 1, 2, Sch. First the Law of God, contained
b, 13 in the ten Commandements setteth be-
fore

The end of the Law and the Gospel.

foze my eyes, a perfect rule of godly life, Psalm 19, b, 7,
 which I am bound to obey upon pain of &c. and 119,
 eternal damnation : wherefoze by the 2, 4, &c.
 same Law I do know my sinne and the Mat. 19, c, 16,
 wrath of God against me for the same, 17
 and that eberlasting death by Gods Ju- Luke 10, c, 15,
 stice is therfore due unto me : which 26, 27, 18
 breedeth in me a horrible fear of mind, Rom 2, b, 12,
 and trouble of conscience, from the which 13, and 3, c,
 it being impossible for me to be deliver- 19, 20, and 43
 ed by mine owne wisdom, power, or c, 15
 vertue, or by any help or meanes of Gal. 3, b, 10
 man or Angel, I am taught by the Gos- 2 Cor. 2, b, 7,
 pel, that Christ the Sonne of God, be- and n, c, 2, 10,
 ing made man without sin; hath by his &c.
 death suffered the punishment due for Rom. 1, c, 15,
 my sinne, pacified the wrath of God 16
 his Father towards me, and reconciled Acts 13, f, 38,
 me unto his favour again, and made 39
 me partaker of his owne Justice, and Heb. 1, b, 4, 5,
 Helre with him of eberlasting life; of &c. and 9, c,
 all which benefitts of Christ I am made 9, d, 12, 14, and
 partaker by Faith in him. Which faith 10, a, 2, 3, 4,
 the holy Ghost by the preaching of the &c.
 Gospel hath wrought in my heart : con- Mat. 1, d, 20,
 firming the same also by his holy Sacra- 21, &c.
 ments, being visible and sure tokens and John 1, b, 14,
 pledges c, 29
 Esay 53, a, 4,
 5, 6, c, 10, 11
 Rom. 3, d, 24,
 25, &c. Rom. 3, d, 23, &c. and 8, c, 14, 15, 16, 17, &c. Rom.
 10, b, 8, c, 14, d, 16, 17, 1 Cor. 12, a, 3, 6, b, 9, &c. Mat. 38, d, 19:
 20, Mar. 16, d, 15, 1 Cor. 10, d, 16, 17.

The fruits of Faith.

Psalm 1, 2, 3
 Mar. 7, c, 17, 18
 Luke 1, 74, 75
 Rom 6, 2, 1, 2,
 3, & c.
 Gal. 5, a, 8
 Mar. 5, b, 10
 1 Pet. 2, c, 12
 Mar 9, c, 23, 24
 Rom. 1, a, 7,
 & c. and 9, d,
 15
 1 Cor. 1, a, 3, 4,
 & c.
 2 Cor. 3, b, 5,
 & c. and 7, c, 15
 and 15, b, 10
 Phil. 2, b, 13
 Eph. 1, a, 5, 6,
 & c.
 2 Thes. 1, d, 12
 Job 14, b, 13,
 and 15, b, 16,
 and 16, c, 23
 1 Cor. 10, g, 11
 Eph. 3, d, 20, 21
 Jud. f, 25
 Mar. 13, c, 13
 Luke 12, f, 47
 Rom. 8, c, 21,
 and 2, b, 13
 Eph. 4, d, 10,
 21, & 5, b, 8, 9
 Phil. 1, b, 9, 20
 1 Col. 1, 2, 5, 6, b, 9, 10, Tit. 3, d, 36, James 1, d, 22, 23, 25, & c.
 4, d, 17, 1 Pet. 2, d, 20, 21.

pledges of Gods goodnesse towards me,
 through Christ. The which faith as a
 libely and fruitfull tree, should bring forth
 in me the fruits of god works, holinesse
 and righteousnesse, all the dayes of my
 life to the honour of God, who hath be-
 stowed so many benefitts upon me: and
 to the profit & good example of my neigh-
 bours. For the encrease of the which faith
 and grace to please God, and for the ac-
 complishing of all these things, I being
 of my self most weak and unable there-
 unto, ought to make continual and most
 earnest suit by hearty prayer unto God
 the Father, the giver of all good things, in
 the name of his Son our Saviour Jesus
 Christ, yielding alwayes unto him most
 hearty thanks for all his benefitts.

M. I do see my good Child, hat thou
 well understandst the sum of Christian
 godlinesse. Now it resteth that thou so
 direct thy life by the rule of this godly
 knowledge, that thou seemest not to
 have learned these things in vain.

Scit. I will do my diligence by Gods
 help, worshipful Master, and omit no-
 thing, so much as I am able to do, that
 I may answer the name and profession
 of a true Christian. And also I will hum-
 bly

An Admonition.

bly crabe of Almighty God, that he suf-
 fer not the seed of his Doctrine to perish
 in my heart, as sown in a dry and barren
 soyl, but that he will with the diuine dew
 of his heauenly grace so water, & make
 fruitfull the drynesse & barrennesse of my
 heart, that I may bring forth plentifull
 fruits of godlinesse, to be bestowd and
 laid up in the barne and garner of the
 Kingdom of Heauen.

M. Do so my good Child, and doubt
 not, but as thou hast by Gods guiding
 first conceived this in mind and will, so
 shalt thou by his grace, attain to an hap-
 py and blessed end of this thy godly stu-
 dy and endeavour to thy eternal saluati-
 on, and to the glory of God, to whom be
 all honour and glory, world without end.

An Admonition for the Morning.

A Wake thou that sleepest, and stand
 up from the dead, and Christ shall
 giue thee light.

It is time that wee should now awake
 out of sleep.

The night is passed, and the day is
 come nigh, let us therefore cast away the
 deeds

Tit. 1, d, 26
 Sap. 1, d, 22
 23, 25, & c. an
 4, d, 17
 2 Pet. 2, d, 10
 21
 Luke 11, b, 9,
 c, 13, and 1, b, 7
 James 1, 2, 1, 6
 Mat. 13, c, 19,
 20, & c.
 John 15, c, 16
 Psalm 1, a, 3
 1 Cor. 3, b, 9, 7
 2 Cor. 9, c, 10,
 14, and 13, d,
 16, 17, 18.
 Mat. 3, c, 12,
 and 15, d, 23
 John 3, 36, & c.
 Gal. 5, d, 22, 23
 2 Cor. 8, b, 10
 Eph. 4, c, 14
 Rom. 12, d, 1

deeds of darknesse, and let us put on the armour of light.

13

Let us walk honestly as in the day : and put we on the Lord Jesus Christ.

Mat. 5, c, 12

Let our light so shine before men, that they may see our good works, and glorifie our Father which is in Heaven.

Sap. 6, b, 15

Wisdom is a noble thing, and never fadeth away : yea, it is easily seen of them that love it, and sound of such as seek it.

It prebenteth them that desire it, that it may shew it self unto them.

c, 14

15

Whoso awaketh unto it betimes in the morning, shall have no trabel, for he shall find it sitting ready at his doore.

Eccles. 1, c, 13

Wisdom excelleth swiftnesse, as far as light excelleth darknesse.

A Psalm for the Morning.

Psalm 113, 1, 2

Praise God, O ye children of his servants, praise ye the name of the Lord. Bless ye the Name of the Lord, from this time forth for evermore.

The name of God is highly to be praised from the rising up of the Sun unto the going down of the same.

Psalm 74, c, 4

The day (O Lord) is thine, and the night

night is thine : thou hast prepared the
Light and the Sun.

We have laid us down and slept, and Psalms 3, b,
are risen up again, for thou (O Lord)
hast sustained us.

O God thou art our Lord, early in the Psal. 93, 1, a
morning do we seek thee, and with our and 88, b, 1
Prayer come before thee.

We are thy servants, O Lord, grant Psalms 119,
us understanding, that we may know thy verse 125
Testimonies.

Make us to know the way that we Psalms 143,
should walk in, for we lift up our souls
unto thee.

Teach us to do the thing that pleaseth c, 11
thee, for thou art our Lord, let thy good
Spirit lead us forth in the way of life.

Cause us to hear of thy loving kind- Psalms 143,
nesse betimes in the Morning, for in thee
is my trust.

Replenish us early in the morning Psalms 90, c
with thy mercy, and we shall cry for joy,
and be glad all the dayes of our life.

For thou (O Lord) art the thing Psalms 71,
that we long for, thou art our hope, even
from our youth.

Through thee we have been maintain-
ed ever since we were borne : thou art
wonderful : our praises shall be alwayes
of thee.

Prayers.

alm 59, c,

17

We will sing of thy power, and will praise thy loving kindness betimes in the morning: for thou hast been ever our strength, our refuge, our defence, and our most mercifull Lord.

A Prayer for the Morning.

alm 3, b, 5,

4, b, 8

WEE pray unto thee our most heavenly thanks, O Heavenly Father, for that thou hast delivered us from all perils and dangers of the night, and brought us safe to the beginning of this day: we beseech thee that thou wilt in the same, and ever hereafter receive us into thy defence and protection: and as thou hast removed the darknesse of this night, restored the light of the Sun and raised us from sleep, so thou wouldest vouchsafe also to remove from us the inward darknesse of ignorance, to raise us from the sleep of sin, and to lighten our minds with the heavenly beams of thy most holy Spirit, and with the knowledge of thy dear Son our Saviour Jesus Christ, the true light of the World: that we eschewing the works of darknesse, may guide the steps of our lives after the light of thy holy Word, walking

alm 9, a, 1,

3, the whole.

alm 74, c, 9

alm 4, b, 9,

d 36, b, 8

hn 14, d, 26,

d 16, b, 13

Is 26, c, 18

Cor. 4, b, 6,

1, a, 5, 9,

d 8, b, 12,

d 12, c, 35

om. 14, d, 12,

Prayers.

ing comely as the children of light in ho- Eph. 5, d, 8,
lineſſe and righteouſneſſe, as in the day, Psalm 119,
and in thy ſight: and in the end we may ver. 105
come to that moſt bleſſed eternal Light Luke 1, 8,
which thou doſt inhabit, the ſame thy 75
Son our Saviour Jeſus Chriſt being 1 Tim. 6, d
our guide thereunto, to whom with thee,
and the holy Ghoſt, one God of moſt glo-
rious Maieſty, be all Honour and Gloꝝy
woꝛld without end, Amen.

A Morning Prayer for Scholars.

WEE render unto thee moſt hearty Jacob 1, c, 19
thanks, O Father of Lights, the
giuer of all good gifts, that it hath plea-
ſed thee to moue the mindes of our Pa-
rents and friends to ſet us unto the
School in thoſe our tender years moſt Eccl. 12, a, 2,
meet for the learning of all good things, &c.
moſt humbly beſeeching thee not to ſuf- Prov. 6, a, an
fer their good hope, and our beſt time to b, 6, and 23,
perish through our untowardneſſe. neg- 26
ligence and ſlathfulneſſe. And becauſe Psalm 117, a,
our watching, diligence and ſtudy can John 1, 5, a, 4
proſit us nothing without thy Grace, Psalm 4, b, 6,
bouchſafe with thy heavenly Beams ſo and 36, b, 9
to lighten our mindes and wiſs, and to 2 Cor. 4, b, 6
endue us with ſuch deſire and love of
good Learning, Wiſdome and Vertue,
C 3 with

Prayers.

with such docility to conceiue, and me-
mory to retain the same, that we in our
childhood and youth being well instructed
in all good letters and vertue, may grow
to be learned and godly men, to the pro-
fitable service of the Common-wealth,
and of the holy Church, and to the set-
ting forth of thy Glozy. This we craue
of thy hands, O heavenly Father, in
the Name of thy only Son our Saviour
Jesus Christ, beseeching thee for his sake
to grant the same. Unto thee, with
the same thy Son and the holy Ghost,
one God immortal, invisible and only
wise, be all honour and glozy for euer and
euer.

Another Prayer for Scholars.

Luke 2, 8, 46

GRant, O Lord God, heavenly Fa-
ther, that we by thy diuine Grace
setting the example of thy dear Sonne
and most blessed Child Jesus Christ,
before our eyes as the most clear, and
most notable example of all other to be
followed, may euen in these dayes of
our childhood and youth, apply our selues
wholly to all good and godly learning,
and to the obedience of thy most Holy
Will,

Will ; and that as we shall grow in Eccl. 1, 12, 2
 yéers, we may also encrease more, and 1, &c.
 more in good knowledge, wisdom and
 vertue and in the love of all godly men,
 and specially in thy heavenly grace and
 favour, wherein resteth perfect felicity,
 through thy Sonne our Saviour Jesus Luke 1, 8, 1
 Christ, to whom with thee and the holy 53
 Ghost, be all Honour and Glorie, for e-
 ver and ever. Amen.

An Admonition for the Evening
and night.

If any man walketh in the day, he John 3, c, 12
 stumbleth not, because he seeth the
 light of this world.

But if a man walk in the night, he
 stumbleth, because there is no light in
 him

This is the condemnation, that light John 3, c, 12
 is come into the world, and men loved
 darknesse rather then light, because their
 deeds were evil.

Jesus Christ the Son of God, is the John 1, 2,
 light that shineth in darknesse, the true
 light which lighteneth every man that
 cometh into the world.

Let us therefore walk whyles we John 12, c,
 have

have light, lest the darknesse come upon us, for he that walketh in the dark, wot-
teth not whether he goeth.

Cor. 6, c, 14
1n 12, 14

Let us not bear a strange yoke with
Unbelievers, but whiles we have light,
let us believe on the light, that we may
be the children of the light.

1n 12, 46

Let us believe in Jesus Christ the
Son of God, who came a light into the
world, that whosoever believeth on him,
should not abide in darknesse.

1n 8, b, 1c,
d 9, a, 5

Whosoever followeth Christ, the
light of the world, he doth not walk in
darknesse, but shall have the light of
Life.

Psalm 112, 4
John 1, b, 1,
b, 10

There ariseth up light in the dark-
nesse unto them that deal uprightly.

He that saith, how that he is in the
light, and yet hateth his Brother, is in
darknesse even until this time.

He that loveth his Brother abideth in
the light, and there is no occasion of evil
in him.

Isay 58, a, 10

If thou hast compassion upon the hun-
gry and refresheth the troubled soul, then
shall the light spring out in the dark-
nesse, and the darknesse shall be as the
noon.

The

Psalmes.

The Psalmes for the Evening,
and night.

It is a good thing to make confession Psalme 92, 2, 1
and prayer unto **GOD**, and to sing
Psalmes and Praises unto thy Name,
O thou most High:

To set forth thy loving kindnesse ear- 2, 2
ly in the morning, and thy truth in the
night season.

Whilest darknesse cowereth the earth, Esay 6, 2, 11
and the people, let thy **Gloze**, **O Lord**, Psalme 43, 2, 3
shine upon us, and send forth thy light
and thy truth to direct us.

O GOD, who commandest the light 1 Cor. 4, b, 6
to shine out of darknesse, shine in our Psalme 18, f, 26
hearts, and give us the light of the know-
ledge of thy Glory in the face of Jesus
Christ.

Lighten our Candle, **O GOD** Psalme 56, 13
our **LORD**, and make our darknesse to
be light, that we may walk before thee
in the land of the living.

Thy Word is a Candle unto our feet, Psalme 119,
and a light unto our pathes: it giveth verse 105
light to them that sit in darknesse, and Luke 1, 8, 79
in

Psalmes.

in the shadow of death: it guideth our feet into the way of peace.

Psalme 119, v.
15, 3, and 56,
b, 13

Direct our steps in thy Word, and so shall our feet be kept from falling, and no wickednesse shall have dominion over us.

Psalme 36, b, 9,
and 13, a, 3, 4

O Lord, with thee is the Fountain of light, lighten our eyes with the light of thy countenance, least that we sleep in death, and our enemies prevail against us.

Psalme 118, c,
13, and 56, and
13

Mat. 8, b, 12,
and 21, c, 3, 13,
and 25, c, 30

Bring us out of darknesse, and out of the shadow of death. Break our bonds asunder, deliver our souls from death: **D**eliver us from that darknesse, where is weeping and gnashing of teeth.

Acts 26, c, 10

Open our eyes that we may be turned from darknesse to light, and from the power of Satan, unto thee our God.

c, 18

That we may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is toward the Son Jesus Christ.

Psalme 4, b, 8

So shall we lay us down in peace, and take our rest; for thou, O GOD, only makest us to dwell in safety.

Glorie be to the Father, and to the Son, and to the holy Ghost.

As it was in the beginning, is now and ever shall be, world without end. Amen.

Prayers:

A Prayer for the Evening, and Night.

O Lord our God, in whose defence the safety of mankind, and all things both rest: now the light hath darkened the world, and our bodies shall be layd asleep (than the which nothing is more like unto death) we betake our selves wholly unto thy protection: most humbly beseeching thee that thou wilt deliver us from the power of wicked spirits, the Princes of darknesse, which to deceive us, can transform themselves into Angels of light; and from all sin, the works of darknesse, and from all other perils and dangers both bodily and ghostly, and that thou suffer us not wholly to be oppressed, and (as it were) buried in sleep, neither our minds so to be darkned that we forget thee, but that whilst our bodies are asleep, our hearts may continually wake and watch unto thee. And when that rest hath refreshed our bodies and minds sufficiently, so much as is requisite to nature, the next morning may make us more able, and ready to serve thee, in the state of Life, wherein

Psalm 2, 91,
146, and 147,
and infinite
places.

Luke 8, 9, 15,
&c.

John 11, b, 12,
&c.

1 Thes. 4, c, 13,
14

Eph. 5, b, 11, 12

2 Cor. 11, c, 14

Eph. 6, b, 11,
12, &c.

1 Thes. 5, a, 5,
6, &c. b, 10

2 Cor. 7, d, 20

Eph. 4, 5, &c.

Prayers.

2 Thes. 1, d, 12,
13

wherein thou hast placed us, to the health
of our own souls, the benefit of our neigh-
bours, and the glory of thy holy Name,
through our Saviour Jesus Christ; to
whom with thee and the holy Ghost be
all Honour and Glory, now and for ever.
Amen.

Another for Evening and Night.

Esay 45, b, 7,
and 50, a, 3
Eccl. 5, b, 11
Psalm 25, a, 5,
and 23, a, 1, &
51, a, 2, b 9
Esay 43, d, 25
Ezek. 18, c, 28
Acts 3, d, 19
Col. 2, b, 13
Psalm 127, a, 2
Prov. 3, d, 24
Luke 8, g, 2, 53
John 11, b, 12,
c, 25, f, 45. 4.

A Lmighty GOD, who as thou hast
made the day to labour and travel
in, so hast thou created the night for the
rest and refreshing of our weary bodies
and mindes: we most humbly beseech
thee, that as the night darkneth and sha-
doweth all things, so thou wouldest for
thy dear Son Jesus Christs sake, hide
our sins, removing them from thy sight,
and putting away the memory of them
by eternal oblivion, that as our bodies
shall have the rest of sleep, so all our
mindes by hope of thy mercy, may enjoy
the rest of a quiet conscience, and so be-
ing wholly refreshed, we may awake
and rise unto thy service the next day,
and all the dayes of our life: and when
death it self shall come (from the which
it is as easie for thee to raise us as from
bodily

Prayers.

bodily sleep) we may rest in hope of that
most joyfull Resurrection, wherein our
bodies shall awake unto that everlasting
day, which shall never be interrupted
with any darknesse, when we shall be
make partakers of the Inheritance of
the Saints in light, in that most blessed
City, that Heavenly Jerusalem, where
shall be no need of Candle, neither of
the Sun nor of the Moon to lighten it,
and the Sun of the Lamb shall be our e-
ternal light. Unto the which most glo-
rious Light and Kingdome of thy dear
Son we beseech thee bring us, for the
same our Saviour Jesus Christs sake:
unto whom with thee and the holy Ghost,
be all Honour and Glorie, for ever. Amen.

Col. 1, b, 12

Gal. 4, b, 26

Apoc. 21, g, 23,
and 22, b, 5

Col. 1, c, 13

FINIS.